

A
BOOK OF
Christian exercise,
appertaining to RESO-
LUTION, that is, *shew-
ing how that wee shoulde*
resolue our selues to be-
come Christians in-
deed. By R. P.

Pernsed, and accompanied
now with a treatise tending
to pacification. By Edm.
BUNNY.



Heb. 13. 8.
Iesus Christe yesterday, and
to day and the same for
euer.

IMPRINTED AT
LONDON, 1586.

Mary Botham
her Booke



TO THE MOST
REVEREND FA-
ther in GOD, his verie good
Lorde and Patron, EDVVIN,
by the prouidence of GOD, Arch.
bishop of Yorke, Primate of
Englande, and Metro-
politan, &c.



MY is please your
Grace to vnderstande,
that whereas at the
first by a friende of
mine, and after by
mine owne expery-
ence, I perceyued, that the booke ensuing
was willingly read by diuers, for the per-
swasion that it hath to godlinesse of life,
which notwithstanding in manye poyntes
was corruptly set downe: I thought good
in the ende, to get the same published a-
gayne in some better manner, than nowe
it is come forth among them: that so
the good, that the reading thereof myght

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otherwise doe, myght carrye no hurse or danger withall, so farre as by mee myght be preuented. For this cause I haue taken the paynes, both to purge it of certayne pointes that carried eyther some manifest errour, or else some other inconuenience with them: and to ioyne another short treatise withall, to exhort those that are not yet perswaded, to ioynewith vs likewise in the trueneth of Religion. For so to accept of our aduersaries labours so muche as is good, maye I truste, bryng to passe with some fewe of them, that themselves will better perceyue, that wherein they shall doe well, they may looke to be as readily incouraged by vs, as, when they do ill, to bee admonished, or reprobended either, as the case doth require: and others likewise of their welwillers (yet notwithstanding in this vary from them, that they stand more indifferent in the cause of religion, and meane not otherwise to persist in their opinions, but so far as they thinke they haue reason for them) may so bee the rather induced to assure themselves (as the trueneth in deede is) that wherein they haue sufficiens warrant for the poyntes that they stande on, they are not in anye wise misliked by vs, but onely for those wherein they haue no sufficiens grounde-
worke

DEDICATORIE.

worke so beare them out. I was also verie
 glad, both that some of them had taken
 paines in that kinde of labour: and that
 others of their profession were sometymes
 occupied in reding of such. For whereas by
 their booke that are of the cōtrouersies, the
 readers of them that are before smitted
 with that kinde of infection, are oftentimes
 thereby the more entangled in their errors,
 & more kindled likewise with inordinate
 heat, against all those that more sincerely
 holde the Christian faith: by this kinde of
 labour it may fall out, that comming ther-
 by to the feare of God, though but after
 a corrupter manner, yet therein may they
 possibly finde a readie way, first to drawe
 them somewhat on, to a better aduise-
 ment of their waies: and then after that
 to espie their wonted errorrs likewise, and
 to ioyne with vs in the trueness of religion.
 In which course the better to helpe them,
 I haue added this other Treatise withall,
 so to bring before their eyes, howe the case
 for that matter doth stand betwixt vs, and
 howe little cause there is for them so much
 to be afraid of our profession, as some haue
 borne them in hand that they ought: tru-
 sting withall, that as they doe alreadye a-
 gree with vs in many poyntes of great im-
 portance: so they can bee content to con-
discend

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descend unto vs in the rest likewise, if it may appeare unto them, that in so doing they shal doe none otherwise, than as of conscience, and duetie they ought.

Both which bookes when I thought to haue presented vnto your Grace, I was for a time stayed by this, for that I thought the not a present worshie ynough in respect of my labours therein. But when I did more deeply consider, that I might verie wel hope of better acceptance, than the strict worshinesse of the thing shoulde deserue. I was then fully resolved to be so bold as to present your G. with them suche as they bee: and for whatsoever wanteth, eyther in them, or me, to rest in the good assurance that I haue, that your G. wyll notwithstanding of your owne inclination in good parts take them. As also I take it, that I am by good reason induced so to doe, both for that the dignitie of your place in the Church of God among vs, and mine owne speciall duetie besides, doeth of right require it, and much more than it, if mine abilitie might accordinglye serue: and the nature of the matter in one principall point is such, as that by a certaine kinde of necessitie it leadeth mee thereunto. For whereas it may be the perswasion of some, that no such worke as is

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as the first so corrupt in it selfe, should bee brought forth to light by any of vs, though neuer so warily we purged it before (wherein notwithstanding there bee manye goode reasons to ground vppon, for those that are otherwise minded:) hence is it, that your G. censure, especially here in these partes, is of me & others of the same iurisdiction, especially to be regarded for the place that God hath giuen you among vs. In which kind of labor, as Castalion first then also M. Rogers haue done very wel in that litle booke of Kempicius, that is called the Imitation of Christ, leassing out the corruption of it, & taking onely that which was sound. so hath I Baptist Fikler bin verie bold in wrestling that which another had writen so wel, of the power of the magistrate ouer his subiects, & the dulye of subiects to him againe, aliogether to the establishing of the Popes supremacie, & to animat their owne confederates against their godly & lawful Princes: changing nothing else (to speak of) but those very titles, & otherwise vsing the others matter method, & stile. Neuertheles, as the former of these examples shew vs, how such things may rightly be used: so the other thinges may admonishe those that would mislyk to haue their ouersightes so holpen, that they

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had neede as much to goe about so excuse
their owne fellows, as to impugne anye
others therefore, that use their freedome
more moderately. As for my selfe, having
used my libertie so easily as I haue done,
altering no more than neede required, and
doing the same in quiet manner, without
any greife against the Author, whosoeuer
it were, or disgrace to his doings (so much
as might be, nor betraying the truth:)
I am the lesse carefull (under the prote-
ction of your Graces censure) eyther of
the censure, or assaults of others, that are
more led by affection than reason. To bee
shorte, whereas the former of these two
bookes calleth men from the loue of the
world, and the latter likewise, doeth call
men from their wonted errours vnto the
truth: in both these respects, I thought
your G. would so much the rather accept
of them. For having had so long expe-
ience of the world as you haue, verie lyke-
lihoode teacheth that needes you muste
growe more and more from the loue there-
of: and it is sufficientely knowen vnto all,
that having found this mercie your selfe,
to be deliuered from the former ignorance
and to be brought to the knowledge of the
truth, you haue in like sort (in this long
course that God hath giuen you) much
called

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called on others to doe the like . These
bookes therefore that treatise of the same, I
thought shoulde , be the rather welcome.
And I beseech almightie God, the foun-
taine and giuer of all good thinges, to giue
you grace so to consider of the one , and
to goe on forward in the other, as that more
and more departing from the loue of the
world , and more and more persourning
the worke of the ministerie , you bring the
former at length to nothing , and
make the other a polished
worke for the day of
the Lorde.

Your Graces most hum-
ble in the Lorde.

EDM. BVNNY.

* 5

THE





THE PREFACE TO. the Reader.



*Of the Au-
thor.*

*By what oc-
casion he
wrote.*

Concerning the former of these 2 . Bookes (gentle Reader) I haue to admonish thee of certain things thereunto belonging : and first as touching the author of it ; then as touching the Booke it selfe . Who it is that was the Authour of it , I doe not knowe , for that the author hath not put to his name , but onely 2 . letters in the ende of his preface : which two letters I haue set downe vnder the title of the Booke it selfe . But whosoever it is , that was the Author of it , himselfe doeth set downe , both the occasion whereupon he wrote it , and what was his intent , and purpose therein . The occasion of it was , that one *Jasper Loart* Doctor of Diuinitie , and a Iesuite Fryer , hadde before written a booke of muche like argument in the Italian tongue : whiche a countie-man of ours at Paris in Fraunce had about 4 . yeares since translated into Englishe ; and had done (as hee thought) much good thereby . Whereupon the Author heereof minding to haue imprinted that againe , and to haue enriched it both with matter , and method : he found the course

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course that hee determined, to haue this
issue in the end, that he thought not good
to imprint againe that booke of Doctour
Loarts, but rather to make another of hys
owne, and to gather in thereunto, whatso-
euer is in that booke, or other such like,
to this effect. Which course when he had
taken, he thought good to follow this or-
der therein: first to shew, how to resolue
our selues to serue God indeed; then, howe
to begin to do it, and lastly, how to con-
tinue vnto the end. And so setting in hand
with the worke, and hauing finished the
first parte, that hath hee sent ouer in the
meane season, vntill hee shalbe able to fi-
nish the rest. His intent and purpose was,
as himselfe doth witnesse, that his coun-
trie-men might haue some one sufficient
direction for matters of life, among so
many bookes of controuersies, for that
those (though otherwise he account them,
needfull) doe helpe but litle, he sayeth,
oft times to good life; but rather fill the
heades of men with a spirit of contradicti-
on and contention: that for the most parte
hindereth deuotion. In so much that hee
much misliketh, that menne commonlye
spende so much of their tyme so vnpro-
fitablye, talking of faith, but not see-
king to build thereon as they ought to doe
and so doe but weary themselues in vayne;
making much adoe, but getting but litle
profit thereby, much disquieting our selues
and others, and yet obtayning but small re-
ward. Which complaint of his is iust in-
deed, as the matter is handled by many.
And so hauing protested his good mea-
ning,


*His intent
and purpose*

The Preface

*Of the booke
it selfe*

ning therein. desireth all, though they dissent from him in Religion: yet, laying aside hatred, malice, & wrathfull contention, toioyne together in amendment of life, & in praying one for another. Which we might haue heard in his owne wordes, but that he interlaceth other things withall, that I dare not in conscience and duetie to God commend vnto thee. Concerning the booke it selfe it seemeth to bee most of all gathered out of certain of the Schoolemen (as they are termed) that liuing in the corrupter time of the Church, did moſte of all by that occasion treat of reformation of life; when as others were rather occupied about the controuerſies, that were moſte in question among them. And although my selfe haue bestowed no great time in them: yet by the little that I haue bestowed, I see it to resemble them so much (especialie for the inuention of it) that as we fynde sometimes a ready help in the face of the childe, to gesſie at the father; so in this likewyse, we thinke that wee haue in the booke it self, that which may lead vs to this coniecture. But my meaning at this time is, firste to shewe thee what it was as it is set forth by the author himselfe: and then what is done thereunto by me, that so I might get it published to all. As it is set forth by the Author him-selfe, if we consider the substance of it, surely it was well woorth the labour (a fewe points only excepted) and much of it, of good perswasion to godlines of life. But if we consider the forme or manner of it, therein maist thou finde, that it was needefull for me, before hand to admonish thee of these
fewe

*In what manner
it came
forth as the
first*



fewe thinges. Firſte, that through out the whole book the Author hath vſed, in thoſe ſcripture, that he allegeth, the vulgar traſſlation, that was before in common vſe with them: & ſome ſpeciall words precisely, ſuch as before they haue takē vpon them to obſerue, and therein ſtil to diſcent from vs. The vulgar tranſlation is known wel inough: ſo that I neede to ſaye nothing of it. Thoſe ſpeciall words that precisely hee vſeth, are, Our Lorde, when it is more agreeable to the text to ſay, The Lord: iuſtice for righteouſnes: penance, for repentāce: merit for good works, or the ſeruice of God: & a few others. Then alſo in diuers parts of the book there were mingled in withall, certaine opinions and doctrines of their own profeſſion moſt of them ſuch as are maniſeſt corruptions, and ſome of them no more but ouer venturous: & certain places alledged out of others little appertaining to the matter, or elſe more coldely handling the matters propounded, than that well they could match, which the reſidue that are in the Treatiſe to that purpoſe alledged. In this maner came it into my handes and ſo it is yet extant among them. Now concerning my doings therein, firſt for the ſubſtaunce of it, becauſe it is, muche of it good, I haue ſo farre not onely conceiued liking of it my ſelfe: but alſo haue done my beſte indeuour, thus to publiſh it vnto al, that ſo many as will, may take to themſelues this benefite of it. In which kynd of argument though manye others in theſe our dayes haue done verie commendably likewiſe: yet I doe ſpeciallly commend this vnto thee, the rather for
that

*What is done
to it ſince
firſt in the
ſubſtaunce,
which is
approved*

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that it proceedeth from those, that otherwise are for diuers points, the greatest aduersaries that we haue in the cause of Religion. And whereas inordinate contention is not onely vnseemly for the Church of God, but also hurtfull to the cause of Religion, a speciall point of wisdom it is when God hath bestowed any good gifte on any of vs all, that others shuld so esteeme thereof, as that they make the same a mean to moderate the bitterness of their affections towards all those, that gladly would liue peaceably withall, so muche as they might: as also on the other side it is verie cleere, that those that will not (so farre as the cause of religion it selfe doeth permit them) may haue iust occasion to be ashamed; and thereby to finde out, what kind of spirit it is that doeth lead them. So the substance of the booke is such, as that a mind that is well disposed, may with one, and the selfesame labour, gather out of it, both lesson, of godlinesse vnto it selfe: and that which may somewhat occasion some better agreement among certain of vs; with such of them I meane, as stand more indifferent, and are content to dissent no further from vs, then of conscience they think that they ought. The former of which wil yeeld vs this fruit, that we shal addresse our selues to do in some good measure, our seruice to God: the other, that we shall doe it wyth a quieter conscience, our selues desirous to be at peace with all, so farre as conueniently may be obtayned. On the other side lykewise, bicause I haue found the maner and forme so farre forth out of order as I haue declared.

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declared, therefore I did indeuour my selfe
to helpe it a little as neede required. But as
touching the translation that they vse , I
haue altogether let them alone therewith,
partly to condescend so farre vnto them, as
to suffer themselves in such case to vse what
translation they will, and with good will to
heare them therein : and partly for that di-
uers pointes of the matter were so groun-
ded thereupon , that the translation myght
not be amended, vnlesse the matter were al-
tered likewise . So farre soorth therefore as
there was no manifest error taken in with-
all, I haue left it wholly vnto them: though
otherwise it might oft times be amended.
For which cause also I did the rather omit
to meddle with the quotations, to alleadge
the verse of the Chapter withall , because
that in distinguishing of the verses wee dis-
agree sometimes : & forbearing to obtrude
ours to them, vnlesse I thought they would
take it in good part ; haue forborne like-
wise to vse theirs, for that we finde it not so
agreeable to the truth it selfe . As for those
special wordes of theirs, that the Author so
precisely vseth , I haue vsed my libertie
therein : sometimes letting them stande as
they are, and sometimes altering them, when
they were abused , or otherwise the case did
so require. Those other points of their pro-
per opinions , wherein we dissent from the,
and they (no doubt) from the truth it selfe,
I haue cleane left out: and some of those
venturous pointes besides : together with
certayne of those places likewise, which hee
hath alleadged out of others that did not
so muche appertaine to the matter that hee
had.

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had in hande: or not so effectually touched the same, as him selfe otherwise hath done. The former of which I therefore left out, for that neither my selfe coulde allowe to leaue any such as (to my knowledge) might be any hurt, or else but occasion of stumbling to others: neither coulde I so haue gotten it foorth to the vse of all, carring still such corruption with it. And this haue I done so much the rather, for that moste of those thinges seeme rather to be added by some that hadde the penusing of the booke, before it might be allowed among them to come to the print, than by the proper Author thereof: they doe so little oft times agree with the argument that there he hath in hande, or with the maner of handling of it. As for example, in the firste part of the booke, and third Chapter, setting down the ende of mans life, which he saith is the seruice of God, eight or nine tymes in that Chapter is ioynd withall the gayning of heauen: which notwithstanding is not agreeable to the maner of the authors handling of that point, as it may appeare in the whole discourse there, and namely by his place of Zacharie in the beginning of the third, and by his diuision in the beginning of the fourth Chapter, where notwithstanding the gaining of heauen, is verie odelye put in againe. The other sorte likewise I thought good to leaue forth, for that being impertinent, they might discredite some part of the rest, or else but weaker then the rest, might so let downe the affections againe which were stirred vp before by the other. And truly the spirite in these daies doth

doth proceed a great deale more effectually, both in doctrine and exhortation, than it did in the dayes of diuerse of those that were heere alleadged. Wherin, if there shall be any that shall thinke, either on the one side, that I haue put out too muche, or on the other, that I haue put out too little, neyther am I desirous to ouer rule theyr iudgements, nor very carefull to maintain mine owne, if anye shall come with better matter: contenting my selfe onely with this that I haue done what seemed to mee to be most expedient to the glory of God, and to the benefit of his people here And so wythout any further defence of my doings therein, now (gentle Reader) I send thee ouer to the book it selfe: where if thou shalt bestow a litle paines (though it be no more, but once with aduisement to reade it ouer) I doubt not but that thou wilt confesse thy labour to be well bestowed. Which when thou shalt synd, then descending to the Author of it, seeing himself desireth to be holpen by thy prayers, thou shalt do well, both to thanke God for him for this which is done, and to sollicite him with thy prayers on behalfe of him & the rest, that it would please him to giue the a further knowledge of the truth in Christ, so farre as his wyse-dome hath thought expedient to the setting forth of his own glory, and to the saluation of those that are his. And God giue vs all (so many as do appertain to his kingdom) his grace in that measure, that both we may agree together in the truth of religion, and altogether imploy our selues in his seruice here, in peace and quietnes one with

The preface to the Reader.

with another. And so I bid thee hartily
farewell. At Bolton-Percy, in the ancientye
or liberties of York, the 9. of July. 1584.

Thy bearty wellwiller in C brist

EDMUND BUNNY



THE BOOKE OF CHRI
stian excercise appertayning to
Resolution,

The contents of the first part
of this Booke, touching the
helps of resolution
to serue God.

THE I CHAP.

Of the end and parts of this booke : with a
necessary aduertisement to the Reader

*How necessary a thing it is for a man to
resolue to leaue vanities, and to serue God.*

*What argument the Diuel vseth to drawe
men from this resolution*

*How wilfull ignorance doth increase, and
not excuse sinne.*

*What minde a man shoulde haue that
would read this Treatise.*

THE

The Contentes.

THE II. CHAPTER.

Howe necessarie it is to enter into earnest consideration & meditation of our estate; wherein is declared:

That in consideration beerein is a great enemy to resolution.

What inconueniences grow thereby.

The nature and commoditie of consideration.

Of the exact manner of meditating the particulars of religion in the fathers of old, and the fashion in beleewing in grosse at this day.

THE III. CHAP.

Of the ende (in general) why man was created, and placed in this world: wherein is handled:

How due consideration of this end helpeth a man to iudge of himselfe.

What minde a man shoulde haue to creatures

The lamentable condition of the world by want of this due consideration.

And the mischiefe thereof at the last day.

THE IIII. CHAP.

Of the ende of man more in particular: and of two speciall partes of the same, required at his handes in this life, wherein is discussed:

Howe exactly both these partes are to be exercised.

The

The Contentes.

The description of a Christian life.

The lamentable condition of our negligence herein.

The care and diligence of many of the fathers touching the same.

The remedies that they vsed, for the one part: and what monumentes of pietie they left behind, touching the other.

The indifferent estates of good, and euill men: as well presently, and at the daye of death: as in the life to come.

THE V, CHAP.

Of the seuerer account that we must yeeld to God, wherein is declared:

A principall point of wisdom in an accountant, for viewing of the estate of his account before hand.

The maiestie of ceremonies and circumstances vsed by God at the first publication of his lawe in writing, and his seuerer punishment of offenders.

The sharpe speeches of our saviour against sinners.

Why two iudgementes are appointed after death.

The sodayne comming of them both.

The demaundes of our account, at the generall iudgement.

The circumstances of horror and dreade before, at, and after the same.

What a treasure a good conscience will then be.

The pitifull case of the damned.

Howe easily the daungers of those matters may be prevented in due time.

THE

The Contentes.

THE VI. CHAPTER.

A consideration of the nature of sinne and of a sinner: to shewe the cause why God iustly vseth the rigor before mentioned: wherein is described:

Gods infinite hatred to sinners.

The reasons why God hateth them.

That they are enemies to GOD and themselves.

Howe God punisheth sinners as well the penitent, as the obstinate, and of the bitter speeches in scripture against sinners.

Of the seuen miseries and losses which come by sinne.

The obstinacie of sinners in this age.

Two principal causes of sinne:

Of the dangers to liue in sinne.

How necessarie it is to feare.

THE VII. CHAPTER.

An other consideration for the further iustifying of Gods iudgements, and declaration of our demerite, taken from the maiestie of God and his benefites towards vs: wherein is shewed.

A contemplation of the maiestie of God: and of his benefites.

Of the seuerall vse of sacramentes.

Diuers complaints against sinners in the person of God.

Our intollerable contempt and ingratitude against so great a maiestie and benefactor.

Of great causes we haue to loue God, besides his benefites.

Howe he requireth nothing of vs but gratitude.

That

The Contentes.

That it resteth in due resolution to serue him.

An exhortation to this gratitude, with a short prayer for a penitent sinner in this case.

THE VIII. CHAP.

Of what opinion and feeling we shall bee, touching these matters, at the time of our death, wherein is exprest.

The induration of some heartes, kept from resolution by worldly respectes.

Of the matters of terror, pain, & miserie, that principally molest a man at his death.

A contemplation of the terrors, speech, or cogitation of a sinner at the houre of death.

Of diuers apparitions and visions to the iust and to the wicked, lying a dying.

How all these miseries may be prevented.

THE IX. CHAP.

Of the paines appoynted for him after this life, and of two sortes of them, wherein is declared:

Howe God vseth the motiue of threats to induce men to resolution.

Of the euermlasting paine in hel, reserved for the damned, & comon to al that are there.

Of the two partes thereof: that is, payne sensible, and paine of losse.

Vebement coniectures touching the seruicite of those paines.

Of the severall names of hell in diuers tongues.

Of the particular paynes for particular offences.

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offenders, peculiar in quality and quantity
to the finnes of each offender.

Of the worme of conscience.

THE X. CHAP.

Of the rewardes, benefites, & commodities
prouided for Gods seruants, wherein is
declared;

How God is the best pay-maister.

Of his infinite magnificence

*The nature, greatnesse, & value of his re-
wards.*

A description of Paradise.

Of two parts of felicity in beauen.

*A contemplation of the commodities of the
said two felicities ioyned together.*

*The honor whereunto a Christian man is
borne by baptisme.*

An admonition against security in this life

The Contents of the seconde
part of this booke, touching im-
pediments of resolution.

THE I. CHAP.

Of the first impediment: which is the diffi-
culty, that many thinke to be in vertuous
life; wherein is declared.

*Nine speciall priuiledges & helps, where
with the vertuous are ayded aboue the wic-
ked.*

1 *The force of Gods grace for easing of
vertuous life against all temptations.*

2 *Of what force loue is therein. And how a
man*

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man may knowe, whether he haue loue towards God or no.

3 Of a peculiar lighte of vnderstanding pertaining to the iust.

4 Of internall consolation of minde.

5 Of the quiet of a good conscience in the iust.

6 Of hope in God whiche the vertuous haue. And that the hope of the wicked, is in deede no hope, but meere presumption.

7 Of fredome of soule and body, whiche the vertuous haue.

8 Of the peace of minde in the vertuous towards God, their neighbour, and themselves.

9 Of the expectation of the reward, that the vertuous haue.

Of the comfort that holymen haue, after their conuersion: And howe the besle men haue had greater conflicts therein.

Of Sai nt Austens conuersion, and foure annotations thereupon.

THE II. CHAP.

Of the second impediments which is tribulation; wherein are handled iiii. speciall poyntes

1 First, that it is an ordinarie meanes of saluation to suffer some tribulation.

2 Secondly that there be xiiij. special considerations of Gods purpose, in sending afflictions to his seruants: which are laid downe and declared in particular.

3 Thirdly, what speciall considerations of comfort a man may haue in tribulation.

The Contents.

THE IIII CHAP.

Of the third impediment: which is, love of the world, which is drawn to 6. poynts.

1 First, how, & in what sense the world & commodities thereof are vanities & of three generall points of worldly vanities.

2 Secondly how worldly commodities are meere deceits.

3 Thirdly, howe the same are pricking thornes.

4 Fourthly, how the same are misery & affliction.

Fifthly, how they strangle a man.

With a description of the world.

6 Sixtly, how a man may auoyd the danger thereof, and vse the commodities thereof to his owne benefite.

THE IIII CHAP.

Of the fourthe impediment: whiche is too much presuming of Gods mercie, wherein is declared:

That prolonging of our iniquities in hope of Gods mercy, is to build our sinnes on Gods backe:

Of the two feete of our Lord, that is, mercy and truth.

Of two daungers of sinners: and how Gods goodnesse helpe not them that perseuer in sinne

Whether Gods mercy be greater than his iustice.

The description of true feare.

Of seruile feare & of the feare of childre & how seruile feare is profitable for sinners

The Contents.

THE V. CHAP

Of the 5. impediment which is, delay of resolution vppon hope to doe it better, or with more ease afterward, wherein a declaration is made:

Of seuen speciall reasons, why the Diuell moueth vs to delay: and of sixe principall causes, which make our conuersion harder by delay.

How hard it is to repent in olde age, for him that is not accustomed to some hardnesse before: and what charge a man draweth to himselfe by delay.

That the example of the Theefe saued on the crosse, is no warrant to such as deserue their conuersion.

Of diuers reasons, why conuersion made at the last houre is sufficient.

THE VI. CHAP.

Of 3. other impediments: that is, sloth, negligence, and hardnesse of heart, wherein is declared:

The 4. effects of sloth: and the meanes how to remoue them.

The cause of Atheisme at this day. And the way to cure carelesse men.

Of 2. degrees of hardnesse of heart.

How hardnes of heart is in a persecutor.

The description of an hard heart: and the danger thereof.

The conclusion of the whole booke.



THE FIRSTE part of this Booke,

CHAP. I.

*Of the ende and partes of this Booke with a
necessarie aduertisement to
the Reader.*



THIS first Book hath for his proper ende, to perswade a Christian by name to become a true Christian indeede, at the leaste, in resolution of mind. And for that there be two principal things necessarie to this effect therefore this first booke shall be deuised into two parts. In the firste shall be declared important reasons and strong perswasions, to proue a man to this resolution: In the second shall be refuted al the impediments, which our spirituall enemies (the fleshe the world, and the deuil) are wont to lay for the stopping of the same: knowyng very well that of this resolution dependeth all our whole seruice of God. For he that neuer resoluerh himselfe to do wel, and to leaue the

*The ende of
this booke.*

*Two partes
of this booke*

*The 1. part**The necessity of Resolution.**Acts. 7.
Apoc. 3.**Rom. 1.**An aduersary.**The diuine argument.*

daungerous state of sinne wherein he liueth is farre off from euer doing the same. But he that sometime resolueth to doe it, although by frailtie he performeth it not at that time yet is that resolution muche acceptable before GOD, and his minde the readier to returne after to the like resolution agayne, and by the grace of God, to put it manfully in execution. But he that wilfully resisteth the good motions of the holy Ghost, & vn-
 curteously contemneth his Lord, knocking at the doore of his conscience, greatly prouoketh the indignatiō of God against him, and commonly groweth harder and harder daily, vntil he be giuen ouer into a reprobate sense, which is the next doore to damnation it selfe.

2 One thing therefore I must aduertise the reader before I goe any further, that hee take great heede of certaine principall deceipts of our ghostly aduersarie, wherby he draweth many millions of soules into hell daylie: which is, to feare and terrifie them from hearing or reading any thing contrary to their present humor or resolution. As for example, an vsurer, from reading bookes of restitution: a lecherer, from reading discourses againg that sinne: a worldling from reading spirituall bookes or treatises of deuotion. And he vseth commonly this argument to them for his purpose: Thou seest how thou art not yet resolved to leaue this trade of life, wherein thou art: and therefore the reading of these bookes will but trouble and afflict thy conscience, and caste thee into sorrow and melancholy, & therefore reade them not at all. This (I saye) is a cunning

3
The 1. Chapter

a cunning sleight of Satan, whereby he lea-
deth many blindfolded to perdition: euen as
a Faulkener carrieth manve hawkes quietly
being hooded, which otherwise he could
not do, if they had the vse of their sight.

3 If ignorance did excuse sinne, then this
might be some refuge for them that would
liue wickedly: But this kinde of ignorance
(being voluntarie and wilfull) increaseth
greatly both the sin, & the sinners euil state.
For of this man the holy ghost speaketh in
great disdain; *Noluit intelligere ut bene
ageret.* He would not vnderstand to do well.
And again. *Quia tu scientiam repulisti, res-
pellam te:* For that thou hast reiected know-
ledge, I will reiect thee. And of the same mē
in another place the same holy ghost saith:
*They do leade their liues in pleasure, and in
a moment goe downe vnto hell which say to
God: Go from vs, we will not haue the know-
ledge of thy waies.* Let euery man therefore
beware of this deceit, and be content at the
least to read good bookes, to frequent de-
uout company, & other like good meanes of
his amendment, albeit he were not yet re-
solved to follow the same: yea, although hee
shoulde finde some griefe & repugnance in
himselpe to doe it. For these things can ne-
uer do him hurt, but may do him very much
good: it may be, that the verie contrarie-
tie & repugnance which he beareth in fre-
quentering these things against his inclinati-
on, may moue the mercifull Lorde, whiche
seeth his hard case to giue him the victori
ouer himself in the end, & to send him much
more comfort in the same, than before hee
had dislike. For he can easily doe it, only by

*Wilful ig-
norance in
creaseth
sinne.*

Psal. 33.

Ose. 4

Iob. 2 1.

*See S. Au-
gust of this
sinne, de
gra. & lib,
arb cap 3.
S. Chrysost.
hom. 26. in
epist. ad Ro.*

The 1. parte

altering our taste with a little drop of his holy grace, and so make those things most sweete & pleasant, which before tasted both bitter and vnpleasant.

*What mind
a man shold
bring to the
reading of
this booke.*

4 Wherefore as I would hartilie wish euerie christian soule, that commeth to reade these considerations following, shuld come with an indifferent mind laid downe wholly into Gods handes, to resolute and doe, as it should please his holy spirite to moue him vnto, although it were to the losse of all worldly pleasures whatsoever (which resignation is absolutely necessarie to euery one that desireth to be saued) so, if some cannot presently winne that indifferencie of themselves, yet would I counsel them in any case to conquer their minds to so much patience, as to go through to the end of this book, & to see what may be said at least to the matter, although it be without resolution to follow the same. For I doubt not, but god may so pearle these mens hearts before they com to the end, as their minds may be altered, & they yeeld themselves vnto the humble and sweete seruice of their Lord & Sauour, and that the Angels in heauen may reioyce and triumph of their regaining, as of sheepe most dangerously lost before.

Lut. 15.

CHAP. II.

How necessarie it is to enter into earnest consideration & meditation of our estate.

THE Prophet Ieremie after a long complaint of the miseries of his tyme, fallen vpon the Iewes by reason of their sinnes, vttereth the
cause

cause thereof in these words. *All the earth is fallen into vtter desolation, for that there is no man which considereth deepelye in hys heart:* Signifying hereby, that if the Iewes would haue entred into deepe and earnest consideration of their liues & estate before that great desolation fell vpon them, they might haue escaped the same, as the Ninuities did by the forewarning of Ionas: al-
beit the sword was now drawen, & the hand of God stretched out within 40. dayes to destroy them. So important a thing is this consideration. In figure whereof, all beasts in olde time, which did not ruminatē, or chew their cud, were accounted vncleane by the law of Moses: as no doubt but that soule in the sight of God must needes bee, which resolueth not in heart, nor cheweth in often meditation of mind, the things required at her hands in this life.

Ier. 12.

Leuit. 11
Deut. 14.

2 For, of want of this consideration & due meditation, all the foule errors of the worlde are committed, and manye 1000. Christians doe finde themselues within the very gates of Hell, before they mistrust any such matter towards them, beeing caried through the vale of this life blindfolded with the veile of negligence and inconsideration, as beasts to the slaughter house, and neuer suffered to see their own danger vntill it be too late to remedy the same.

3 For this cause the holy scripture doeth recōmend vnto vs most carefully, this exercise of meditation; & diligent consideration of our duties to deliuer vs therby from the peril, which inconsideratiō leadeth vs vnto

4 Moses hauing deliuered to the people

Deut. 6

his embassage from God, touching all particulars of the lawe, addeth this clause also from God, as most necessary: *These wordes must remaine in thy heart, thou shalt meditate vpon them, both at home, and abroad.*

Deut. 11

when thou goest to bed, & when thou risest againe in the morning. And againe, in another place: *Teach your childre these things that they may meditate in their hearts vpon them.* The like commaundement was given by

Ios. 1.

God himself, to Iosua at his first election to gouerne the people: to wit, that he should meditate vpon the law of Moses both day & night, to the end, he might keep & perform the things written therein. And God addeth presently the commodity hee shoulde reape therof. *For then (saith he) shalt thou direct thy way aright, & shalt vnderstand the same* Sygnifying, that without this meditation a man goeth both amisse & also blindly, not knowing himself whither,

1. Tim. 4

5 S. Paule hauing described vnto his scholar Timothy, the perfect dutie of a Prelate, addeth this aduertisement in the end: *Hac meditare:* Meditate, ponder & consider vpon this. And finally, whensoever the holy scripture describeth a wise, happy or iuste man (for al these are one in scripture, for that iustice is only true wisdom & felicity) one cheif point is this: *He will meditate vpon the law of God both day & night.* And for examples in the scripture, howe good men did vse to meditate in times past, I might here reckon vp great store, as that of Isaac, who went forth into the fieldes towards night to meditate, as also that of Ezechias the king; who (as the scripture sayeth) did
*medi-

Psal. 1.

Pro. 15

Eccl. 15.

Esay. 38.

Gen. 24.

*meditate like a doue, that is, in silence, with his hart only, without noyse of wordes. But aboute all other the example of holy Dauid is singuler, herein, who euery where almost, maketh mention, of his continuall exercise in meditation, saying to God: I did meditate vpon thy commaundements which I loued. And againe: I will meditate vpon thee in the morning And againe: O Lorde howe haue I loued thy lawe? It is my meditation al the day long. And with what seruour and vehemencie he vsed to make these his meditations, he sheweth when he saith of himselfe: My hart did wax hate within me, and fire did kindle in my meditations.

*Or mourne
for it was
in the waye
of sorrow-
ing or lamē

Psal. 118.

Psal. 62.

Psal. 118.

Psal. 38.

6 This is recorded by the holye Ghost of these ancient good mē, to confound vs christians, who being far more bound to seruour than they, by reason of the greater benefite we haue receiued: yet doe wee liue so lasily (for the most part of vs) as we neuer almost enter into the meditation & earnest consideration of Gods lawes & cōmandements: of the misteries of our faith: of the life, and death of our Saniour, or of our duetie towards him: and muche lesse doe we make it our dayly studie & cogitation, as those holy kings did, notwithstanding all their great busines in the common wealth.

7 Who is there of vs now adaies, which maketh the lawes & cōmandements or iustifications of God (as the scripture termeth them) his daily meditations as Dauid did? neither only in the day time did he this, but also by night in his hart, as in another place he testifieth of himselfe. How many of vs do passe ouer whole daies, & monthes without

Psal. 118.

Psal. 76

Beliefe in
grosse.

Marueilous
effects of
inconsidera-
tion.

euert entring into these meditations? Nay,
God graunt there be not many christians in
the world, which knew not what these me-
ditations do meane. We beleue in grosse the
misteries of our christian faith: as that there
is an helian heauen : a reward for vertue: a
punishment for vice : a iudgement to come:
an account to be made : & the like; but for
that we chewe them not well by deepe con-
sideration, & do not digest them wel in our
hearts, by the heat of meditation, they help
vs little to good life, no more thē a preser-
uatiue put in a mā's pocket cā help his helth

8 What man in the world would aduen-
ture so easily vpon sin (as cōmonly men do,
which drink it vp as easily as beasts drinke
water) if hee did consider in particuler the
great danger & losse of grace, the losse of
Gods fauor, & purchasing his eternal wrath
also the death of Gods own sonne sustained
for sin, the inestimable torments of hell for
the euertlasting punishment of the same?
Which albeit euery Christian in sūme doth
beleue: yet because the most part do neuer
consider thē with due circumstances in there
heartes: therefore they are not moued with
the same, but do beare the knowledge there-
of locked vp in their breastes, without any
sence or feeling; euen as a man carrieth fire
about him in a flint stone without heate, or
perfumes in a pomander without smell, ex-
cept the one be beatē & the other be chafed.

9 And nowe to come neere our matter
(which we meane to handle in this booke)
what man liuing would not resolue himself
thoroughly to serue God indeed, & to leaue
al vanities of the world, if he did but con-
si-

sider as he should do, the wayghtie reasons hee hath to mooue him thereunto: the reward he shal receiue for it; and his infinyte danger if he doe it not. But bicause (as I haue saide) scarce one among a thousand doth enter into these consideratiōs, or if he do, it is with lesse attention, or continuance than so great matter requireth: hereof it cometh, that so many men perish dayly, and so few are saued: for that by lacke of consideration they neuer resolue theseluesto liue as they shoulde doe, and as the vocation of a christian man requireth. So that we may also complain with holy Ieremy, alledged in the beginning, that our earth also of Christianity, is brought to desolation, for that men do not deeply consider in their harts.

I. 7. 12.

10 Consideratiō is the key which openeth the dore to the closet of our hart, where all our bookes of account do lye. It is the looking glasse, or rather the very eye of our soule, whereby she seeth her selfe, & looketh into al her whol estate: her riches, her good gifts, her defects, her safety, her danger, her way she walketh in, her pafe she holdeth: & finally, the place & end which she draweth vnto. And without this consideration, she runneth on blindly into a thousand brakes & briers, stumbling at euery step into some one inconuenience or rather, & continually in peril of some great and deadly mischeife. And it is a woonderful matter to think, that in other busines of this life men both see & cōfesse, that nothing can be either begun, prosecuted, or wel ended, without consideration and yet in this great businesse of the kingdom of heauen, no man almoste
vseth.

The nature
of consideration.

¶ seeth or thinketh the same necessarie.

A fit similitude.

11 If a man had to make a iourney but from England to Constantinople, albe it he had made the same once or twice before, yet would he not passe it ouer without great & often consideration: especially, whether he were right, & in the way or no; what passe he held, how neere he were to his wayes end, and the like. And thinkest thou (my deere brother) to passe from earth to heaue, & that, by so many hils, and dales, & dangerous places, neuer passed by thee before, and this without any consideration at all? Thou art deceiued if thou thinkest so, for this iourney hath far more need of consideration, than that, being much more subiect to by-peathis & dangers: euery pleasure of this worlde, euery lust, euery dissolute thought, euery alluring sight, & tempting sound, euery diuel vpon the earthe, or instrument of his (which are infinite) beeing a theefe, & lying in wait to spoyle thee, & to destroy thee vpon this way toward heauen

3. Cor. 4.

12 Wherefore I would giue counsel to euery wise passenger to looke well about him, and at leastwise once a day, to enter in to consideration of his estate, and of the estate of this treasure which he carieth with him, in a brickle vessel, as S. Paule affirmeth I mean his soule, which may as soone be lost by inconsideration, as the smallest, and nicest Iewell in this world, as partly shall appeare by that which heereafter I haue written by the help of this consideration, whereof both I my selfe and all other Christians doe stande in so great neede in respecte of our acceptable seruice to God. For surely

if my soule, or any other did consider attentively but a few things of many which she knoweth to be true: she could not but speedily reforme her selfe, with infinite dislike and detestation of her former course.

Deut. 6.

Luc. 1

As for example, if she considered thoroughly that her onely comming into this life was, to attend to the service of God, and that she notwithstanding attendeth onely, or the most part, to the vanities of the world: that she must giue accounte at the last day of euery idle worde, and yet that shee maketh none account, not onely of the words but also, of euill deedes: that no fornicator, no adulterer, no vsurer, no couetous, or vnclane person shall enjoy the kingdome of heauen, as the scripture saith, and yet she thinketh to go thither, liuing in the same vices: that one onely sinne hath bene sufficient to damne many thousands together, and yet she being laden with many, thinketh to escape, that the way to heauē is hard, strait, and painful by the affirmation of God himselfe, and yet she thinketh to go in, liuing in pleasures and delites of the world: that all holy Saints that euer were (as the Apostles, and mother of Christ hir self, with all good men since) chose to themselues to liue an austerelife (in painefull labor, profitable to others, fasting, praying, punishing their bodies, and the like) and for al this liued in feare and trembling of the iudgements of GOD, and she, attending to none of these things, but following her pastimes, maketh no doubt of her owne estate: If (I say) my soule, or any other did indeed, and in earnest consider these things, or the least

Mat. 12

1. Cor. 5

Eph. 5.

Gen. 6

Gen. 19

Mat. 7

Act. 1

1. Cor. 4

2. Cor. 4. 6.

11 12

1. Cor. 9

Phil. 2.

1. Cor. 7. 2.

parte

part of a thousand more that might be considered, and which our Christian sayth doeth teach vs to be true; shee woulde not wander(as the most part of christian soules doe) in such desperate perill through want of consideration.

A comparison.

Mat. 7.

Luc. 12.

Rom 1.

1. Cor. 1. 2. 3

Gal. 3.

13 What maketh theeues to seem mad vnto wise men, that seeing so many hanged dayly for theft before their eyes, wil yet not withstanding steale again, but lack of consideration? And the very same cause maketh the wisest men in the worlde to seeme very fooles, and woorse then frenetiks vnto God and good men, that knowing the vanities of the world, and the danger of sinful life, doe follow so much the one, and feare so little the other. If a Lawe were made by the authority of man, that whosoever shuld aduenture to drinke wine, should without delay hold his hand but halfe an houre in the fire, or in boyling lead, for a punishment I think many would forbear wine, albeit naturally they loued the same, and yet a law being made by the eternall maiesty of God, that whosoever committeth sinne, shal boile euerlastinglye in the fire of hell, without ease or end: many one for lack of consideration, commit sin. with as little feare as they do eat or drinke.

The conclusion of this Chapter,

14 To conclude therefore, consideration is a most necessary thing to be taken in hand, especially in these our dayes, wherein vanitie hath so much preuailed with the most, as it seemeth to be true wisdom, and the contrarye thereof to bee meere follye and contemptible simplicity. But I doubt not by the assistance of God, and helpe of

con-

consideration, to discover in that which followeth, the error of this matter vnto the discret Reader, which is not wilfully blinded, or obstinately giuen ouer vnto the captiuitie of his Ghostly enimie (for some such men there be:) of whom God saith as it wer pittiyng and lamenting their case, *They haue made a league with death, and a covenant with bell it selfe:* that is, they will not come out of the daunger wherein they bee, but will headlong cast themselues into euerlasting perdition, rather than by consideration of their estate, recouer to themselues eternall life and glorie, from which deadly obstinacie the Lord of his mercy deliuer vs all, that belong vnto him.

Esay. 28.

CHAP. III.

*Of the ende for which man was created,
and placed in this world.*



Owe then in the name of Almighty God, and with the assistance of his holy spirite, let the christian mā or woman desirous of saluation, first of all consider attentiuely, as a good mar-

chantfactor is wont to do, when he is arriued in a strange country, or as a captain set by his prince to some great exploit is accustomed, when he commeth to the place appointed: that is, to think for what cause hee came thither, why he was sent, to what end, what to attempt, what to prosecute, what to performe, what shall be expected and required at his handes, vpon his returne by him-
tha;

that sent him thither. For these cogitations (no doubt) shall stirre him vp to attende to that which he came for, and not to imploy himselfe in impertinent affaires.

The like (I say) would I haue a christian to consider, and to aske of himselfe, why & to what ende was he created of God, and sent hither into this worlde, what to doe, wherein to bestow his daies, he shal finde, for no other cause or end, but onely to serue God in this life. This was the condition of our creation, and this was the onely consideration of our redemption, prophesied by Zacherie before: *That wee being deliuered from the handes of our enemies might serue him in holinesse and righteousness all the daies of our life.*

Deut. 6.

Iosua. 22.

Gen. 14.

Luke. 1.

The 1. consequence.

Of this it followeth firste, that seeing the end and finall cause of our being in this worlde, is to serue God in this lyfe, that whatsoeuer we doe, or endeavour, or bestowe our time in, either contrarie, or impertinent to this ende which is onely to the seruice of God, though it were to gaine all the kingdomes of the earth: yet is it meere vanitie, folly, and lost labour, and will turne vs one day to griefe, repentance, and confusion, for that it is not the matter for whiche we came into this life, or of which wee shal be asked account at the laste daye, except it be to receive iudgement for the same.

The 2. consequence.

Secondly, it followeth of the premises, that seeing our onely ende and business in this world, is to serue God: and that all other earthly creatures are put here to serue vs vnto that end: we should (for our parts) be indifferent to al these creatures, as to riches

or

or pouertie: to health or sicknesse: to honor or contempt: and wee shoulde desire onely so much, or litle of the same, as were best for vs to our said end that wee intend: that is, to the seruice of God, for whosoever desireth or seeketh the creatures more than this, runneth from his end for the which he came hither.

4 By this now may a careful Christian take some scantling of his own estate with God, and make a coniecture whether he be in the rightway or no. For if he attend only or principally to this end, for which he was sent hither, that is, to serue God, if his cares, cogitations, studies, indeuours, labors, talk, and other his actions, run vpon this matter and he that careth no more for other creatures, as honor, riches, learning, & the like then they are necessarye vnto him for this end, which he pretendeth: if his daies and life (I say) be spent in this study of the seruice of God, the is he doubtlesse a most happy and blessed man, and shall at lengthe attaine to the kingdome of God.

5 But if he finde himselfe in a contrary case, that is, not to attend to this matter for which onely he was sent hither, nor to haue in his heart and study the seruice of GOD, but rather some other vanttie of the worlde, as promotion, wealth, pleasure, sumptuous apparell, gorgious buildings, beauty, or any other thing els that pertayneth not to thys end, if he spend his tyme (I say) about these trifles, hauing his cares and cogitations, his talke and delight, more in them than about the other great busines, for which he was sent: then is he in a perillous course, leading directly

*The final ende**The first part.**Luc. 13. 23*

directly to perdition, except he alter and change the same. For most certain it is, that whosoever shall not attend vnto the seruice hee came for, shall neuer attaine to the reward promised to that seruice.

*Mat. 9**Mar. 10.**Luc. 19*

*The lamentable
state
of men of
the world.*

6 And because the most part of the worlde, not onely of infidels, but also of christians, do amisse in this point, & do not attend to this thing for which they were onely created and sent hither: thence it is that Christ and his holy saints haue alwaies spoken so hardly of the small number that are in state of saluation euen among christians & haue vttered some speeches which seme very rigorous to flesh and bloud, & scarce true albeit this must be fulfilled: as, that *It is easier for a camel to go through a needels eye, than for a rich man to enter into heauen*. The reason of which saying (& many more) standeth in this, that a riche man or worldling attending to heap riches cannot attend to do that which he came for into this world, & consequently neuer attain heauen, except God work a miracle, & so cause him to contemn his riches, & to vse them onely to the seruice of God: as sometimes he doeth, and we haue a rare example in the Gospell of Zacheus, who being a very riche man, presently vpon the entering of Christ into his house, and much more into his heart by faith, gaue half his goods vnto the poore and offred withal, that whomsoever he had iniuried, to him he would make four-times so much restitution.

7 But heereby now may be seene the lamentable state of many thousand Christians, in the world, which are so far off from bestowing

bestowing their whole time and trauell in the seruice of God, as they neuer almoste thinke of the same, or, if they doe, it is with very litle care or attention. Good Lord, how many men & women be there in the world, which bearing the name of Christians, scarce spend one hour of foure and twentie in the seruice of God. Howe many do beate their braines about worldly matters; and howe few are troubled with this care. How many finde time to eate, to drinke, sleep, disport, deck, and paint themselves out to the world; and yet haue no time to bestowe in this greatest busines of al other. Howe many spend ouer whole daies, weekes, months, and yeeres, in hauking, hunting, and other pastimes; without making account of this matter. What shall become of these people? What will they saye at the day of iudgement? What excuse will they haue?

8 If the merchant-factor (which I spake *A comparison.* of before) after many yeeres spent beyonde the seas returning home to giue accountes to his maister, shoulde yeeld a reckoning of so much time spent in singyng, so much in daunsing, so much in courting, & the like: who would not laugh at his accountes? But being further asked by his master what time he bestowed on his merchandise which he sent him for; if he should answer: None at all, nor that hee euer thought or studied vpon that matter: who would not thinke hym worthie of all shame and punishment? and surely with much more shame and confusion shal they stand at the day of iudgement, who being placed here to so great businesse as is the seruice of almyghtie G G D,
haue

haue notwithstanding neglected the same, bestowed their studies, labours, and cogitations in the vain trifles of this world which is as much frō the purpose, as if men being placed in a course to run at a golden game of infinite price, they shoulde leaue theyr marke, and some step aside after flies, or feathers in the ayre: and some other stand still gathering vp the dung of the ground. And how were these men woorthie (trow you) to receiue so great reward as was proposed to them?

6.

*Iohn. 5.**Luke. 12.*

9 Wherefore (deere Christian) if thou be wise, consider the case while thou hast time, follow the apostles counsell: examine thy owne works, an l waies, and deceiue not thy selfe. Yet mayest thou haue grace to reform thy self, because the daytime of life yet remaineth the dreadful night of death will ouertake thee shortly, when there wil be no more time of reformation. What wil all thy labour and toyle in procuring of worldly wealth, profit or comfort thee at that hour, when it shal be said to thee, as Christ said to thy like in the Gospel, when hee was nowe com to the top of his worldly felicity, *Thou foole, this night shall they take awaye thy soule: and then, who shall haue the thinges, which thou hast gotten together?* Beleeue mee (deere brother) for I tell thee no vntrueth, one houre bestowed in the seruice of God, will more comforte thee at that tyme, than an 100. yeares bestowed in aduancing thy selfe and thy house in the world. And if thou mightest feelee now the case, wherein thy poore heart shal be then, for omitting of this thing, which it shoulde most haue thought

thought vpō, thou wouldest take from thy sleep, and from thy meat also, to recōpence thy negligence for the time past. The difference betwixt a wise man and a foole is this, that the one prouideth for a mischief while time serueth: but the other, when it is too late.

10 Resolue thy selfe therefore good christian while thou hast time. Resolue thy selfe without delay, to take in hand presently & to apply for the time to come, the great and weightie busines for which thou wast sent hither: which onely indeede is weighty and of importance: and all others are meere trifles and vanities, but onely so farre soorth as they concerne this. Beleeue not the worlde, which for running awry in this point, is detested by thy Sauour: and cuerie friend ther of pronounced anemie to him by his Apostle. Say at length vnto thy sauour, I doe confesse vnto thee O Lord, I doe confesse & cannot denye, that I haue not hitherto attended to the thing for which I was created redeemed, and placed here by thee: I doe see mine error, I cannot dissemble my greuous fault: and I doe thanke thee ten thousande times, that thou hast giuen me the grace to see it, while I may yet by thy grace amende it: which by thy holy grace I doe meane to doe, and without delay to alter my course: beseeching thy diuine maiestie, that as thou hast giuen me this light of vnderstanding to see my daunger, and this good motion to reforme the same: so thou wilt continue to wardes me thy blessed assistance, for performance of the same, to thy honour and my soules health, Amen.

Iohn. 18. 2
1. Iohn. 2
A prayer.

CHAP. IIII.

*Of the ende of man in particular: and of two
speciall thinges required at his bandes in
this life.*



Having spoken of the ende of man in generall in the former chap. and shewed that it is to serue God, it seemeth cōuenient (for that the matter is of great and singular importance) to treat somewhat more in particular, wherein this seruice of God doth consist that thereby a christian may iudge of himselfe, whether he perform the same or no: and consequently whether he do the thing for which hee was sent into this world.

*Two partes
of our ende;
in this life.*

Psal. 36.

Esay. 1.

Rom. 6.

2 First therefore it is to be vnderstood, that the whole seruice which God requireth at a Christian mans handes in this life, consisteth in two thinges: the one to flie euill: & the other to do good. And albeit these two thinges were required of vs also before the comming of Christ as appeareth by Dauid whose commaundement is general: *Decline from all euil, and do good:* and by Esay the Prophet whose wordes are: *Leaue to do puerly, and learne to do wel.* Yet much more particularly, and with farre greater reason are they demanded at the handes of Christian people who by the death and passion of their redeemer, do receiue grace & force to be able in some measure to perform these two thinges, which the lawe did not giue, albeit it commanded the same.

3 But now we being redeemed by Christ,

Christ, and receiuing from him not onely the renewing of the same commandement for the performace of these two thinges, but also force and abilitie by his grace, whereby we are made somewhat able to do the same: we remaine more bound thereto in reason and duetie than before, for that this was the fruite and effecte of Christ his holy passion, as S. Peter saith: *That we being dead to sinne shoulde liue vnto righteousness.* Or as S. Paule more plainly declareth the same when he saith: *The grace of God our Saviour hath appeared to all men, instructing vs to this ende, that we renouncing all wickednesse, and worldly desires, should liue soberly, iustly, and godly in this world.*

Rom. 6.

1. Pe. 3.

Tit. 2.

4 Those two thinges then are the seruice of God, for which wee were sent into this worlde: the one to resist sinne: the other to followe good workes. In respect of the first wee are called souldiers, and our life a warefare vpon the earth: for that as souldiers do alwayes ly in waite to resist their enemies: so ought we to resist sinne and the temptations thereof. And in respect of the second, we are called labourers, stewardest, farmers, and the like, for that as these men attend diligently to their gain and increase of substance in this life, so should we to good workes, to the glory of God, and benefite of others heere in this life,

Two parts of the seruice of God.

Iohn. 7.

2. Cor. 10

1. Tim. 1

2. Tim. 2.

Phil 1

Heb. 20 & 12

Mat. 9 10. 3

Luc 10.

1. Tim. 5.

Psal. 125

Mat. 13.

5 These therefore are two speciall points which a Christian man should meditate vpon: two speciall exercises wherein he should bee occupied: two speciall legs where-

Esay. 1.

47. 15

Luc. 13.

Mat. 25

How wee
ought to re-
sist sinne

Heb. 12.

Eph. 5

Iac. 4

1. Pet. 5.

whereupon he must walke in the seruice of God: and finally, two wings whereby hee must fly and mount vp vnto a christia life. And whosoever wanteth either of these, though he had the other: yet can he not ascend to any true godlinesse, no more than a birde can flye lacking one of her wings. I say, that neither innocencye is sufficient without good workes: nor good workes any thing auailable, where innocency from sin is not. The latter is euident by the people of Israel whose sacrifices, oblatiōs, pray ers, and other good works commended and commaunded by God himselfe, were oftentimes abhominable to God, for that the doers thereof liued in sin and wickednes, as at large the Prophet Esay declareth. The former also is made apparant by the parable of the foolish virgins, who, albeit they wer innocent from sinne, yet because they gaue not attendance, they were shutte out of the doores. And at the last day of iudgement Christ shall say to the damned, bicause you clothed me not, fed me not, and did not o- ther deedes of charitye apointed to your vocation: therefore goe you to euerlasting fire, &c. Both these points then are necessary to a christian to the seruice of God: and so necessary, as one without the other auai- leth not, as I haue said. And touching the first which is resisting of sin, we are wil- led to doe it euen vnto death, and with the lost of our blood (if it were need) and in di- uers places of scripture, the holy Ghoste willeth vs most diligently to prepare our selues to resist the Duell manfully, which tempteth vs to sin, and this resistance ought

to be made in such perfect maner wee yeeld not wittingly and willingly to any sinne whatsoeuer, either in worke, woorde, or consent of heart, in so much that who-soeuer shoulde giue secret consent of mynde, to the performance of a sinne, if he had time, place, and abilitie thereunto, is condemned by the holy scripture in that sinne, euen as if he had committed the same now in act. And touching the second, which is good works, we are willed to do the abundantly, diligently, ioyfully, and incessantly for so saith the scripture: *Whatsoeuer thy hand can doe, doe it instantly.* And againe, *Walke worthis of God, fructifying in euerye good worke.* And againe S. Paule saith: *Let vs doe good works vnto al men.* And againe in the very same place: *Let vs neuer leane off to do good, for the time will come when wee shall reape without ende.* And in another place he willeth vs: *To be stable, immouable, and abundant in good works knowing that our labour shall not bee vnprofitable.*

6 By this it may be seene (deere brother) what a perfect creature is a good Christian, that is, as Saint Paule describeth him: *The hand work of God, and creature of Christ to good workes, wherein hee hath prepared that he should walke.* It appeareth (I say) what an exact life the true life of a christian is: which is a continuall resistance of al sin, both in thought, worde, and deede, and a performance or exercise of all good works, that possibly he can deuise to doe. What an angelicall life is this? Nay more than Angelicall, for that Aungels beeing nowe

Mat. 5

Exod. 12

Deut. 5

How we must do good works
Ecc. 9. 1
Gal. 6.

1. Cor. 15.

A description of a Christian.
1 pb. f. 2.

placed in their glory, haue neither temptation of sinne, to resist, nor can doe any worke(as we may) for to increase their further glory.

The perfection of a Christian life.

7 If Christians did liue according to this their duetie, that is, in doing all good that they might, and neuer consenting to euill: what needed there almost any temporall lawes? What a godly common wealth were christianitie? Who will not maruell at the rare examples of many good forefathers of ours, wherein such simplicity, such trueth, such conscience, such asmes-deedes, such sinceritie, such vertue, such religion, & deuotion, is reported to haue bene. The cause was, for that they studied vpon these two points of a christian mans duety, & labored for the performance thereof, euery man as God gaue him grace. And wee because wee look not into these matters, are become as loose and wicked in life, as euer the Gentils or infidels were. And yet is God the same God still, and wil accept at our hands no other account, than he did of those forefathers of ours, for the performaunce of these two parts of our duety towards hym. What then shall become of vs, which doe not liue in any part as they did? And to enter yet somewhat more into the particular consideration of these thinges, who is there nowe adaies amongst common Christians (for no doubt there be in secret many seruants of God which doe it) but of those which beare the name of Christians, and most sturre abroad in the worlde, who is there (I say) that taketh any pain about the first point, that is, touching the resisting of
the

the concupiscence of sinne? Which concupiscence, or natural motion of sinne, remaining in vs, as a remnant of our natural malady in punishment of the sinne of our first father Adam, is left in vs now after baptisme *ad agonem* that is, to strive withal and to resist. But alas howe many be there which doe resist (as they should) these euill motions of concupiscence? Who doth euer examine his conscience of the same? Who doth not yeld commonly consent of heart, to euery motion that commeth with pleasure: of couetousnes, of anger, of reuenge, of pride, of ambition, and (aboue all) of lecherie, and other filthie sinnes of the flesh, knowing notwithstanding (by the protestation of our Saviour Christ himselfe) that euerie such consent of heart, is as muche in substance of sinne, as the acte, and maketh the soule guilte of eternal damnation.

3 It is a woonderfull matter to consider, and able to make a man astonied to thinke, what great care, feare, diligence, & labour, good men in old times did take about this matter of resisting sinne, and howe little wee take now. Iob the iust hauing lesse cause to feare than wee, saith of himselfe. *I did feare all my doings* (O Lorde) *considering that thou dost not pardon, suche as offende thee.* But the good King Dauid whiche hadde nowe tasted GODS beautie hande for consenting to sinne before, sheweth himselfe yet more carefull and fearefull in the matter when hee sayth: *I dyd meditate in the night tyme together with my heart and it was my whole exercise, and I did brash or sweepe mine owne spirit*

*August. li
2. com. luan,
& lib. 1. de peccat
mer. cap. vlt. 10. Cas
sian. 1. 5. ca
12. & de
inceps.*

Mat. 5.

Iob 9.

Psal. 76.

within me. What a diligent examination of his conscience, thoughtes and cogitations was this in a king? And all this was for the auoiding and resisting of sinne: as also it was in Saint Paule, who examined his conscience narrowly, and resisted all temptations with such diligence; and attention,

1. Cor. 4.

as hee could pronounce of himselfe, that to his knowledge he was in his ministerie guiltie of nothing: albeit hee doth

2. Cor. 12.

confesse in an other place, that he had most vile and strong temptations of the fleshe laide vpon him of the Diuell by Gods appointment. Yet by the grace of Christ hee resisted and overcame all. For the better

2. Cor. 6.

and. 11.

1. Tim. 1.

1. Cor. 9.

performance whereof, it is likely that he vsed also these external helps and remedies of true fasting, earnest praying, diligent watching, and seuer chastising of his body, by continuall and most painful labour in his vocation, whereof he maketh mention in

Remedies

vsed by the

ancient fa-

thers, for

resisting of

sinne.

his writings. As also all godly menne (by his example) haue vsed the like helps since, for the better resisting of sinnefull temptations when neede required, and the like. Whereof I could here recite great store of examples out of the holy fathers: whiche would make a man to wonder, and afrayde also (it he were not past feare) to see what extreame pain and diligence those first christians tooke, in watching euerye little sleight of the Diuell, and in resisting euerye little temptation or cogitation of sin: whereas wee neuer thinke of the matter, nor make account either of cogitation, consent of heart, worde, or worke: but doe yeelede to all, whatsoeuer our concupiscence moueth

The 4. Chapter.

vs vnto, doe swallowe downe euerie hooke
 I aide vs by the Diuell: and most greedily do
 deuour euerie poisoned pleasant bait, which
 is offered by the enimie for the destruction
 of our souls: and thus much about resisting
 of sinne.

9 But now touching the seconde point
 which is continuall exercising of our selues
 in good workes, it is euident in it selfe, that
 we vterly faile (for the most part of vs) in
 the same. I haue shewed before howe wee
 are in scripture commaunded to doe them,
 without ceasing, and most diligently while
 we haue time of day to doe them in, for as
 Christ saith: *The night will come when no
 man can worke any more.* I might also shew
 how certaine of our forefathers the saincts
 of God, were most diligēt and careful in do-
 ing good workes in their daies, euen as the
 husbandmen is carefull to caste seede into
 the ground whiles faire weather lasteth, &
 the merchant to laye out his money whiles
 the good market endureth. They knewe the
 time woulde not last long which they had
 to worke in: and therefore they bestirred
 themselves whiles opportunitie serued: they
 neuer ceased, but came frō one good worke
 to another, well knowing, what they did, &
 how good & acceptable seruice it was vn-
 to God.

10 If there were nothing else to prooue
 their woonderfull care and diligence here-
 in: the infinite monuments of their almes-
 deeds, yet extant to the world are sufficient
 testimonies of the same: to wit, the infi-
 nite Churches builded, and indued with
 great and abundant mainteynance for the

*How much
 wee sayle in
 doing good
 workes.*

Iohn. 6.

*Gal. 6.
 Phil. 2.*

B
*Although
 many such
 things were
 done to su-
 persitious
 and very ill
 uses: yet
 even then
 also were
 they some-
 times so fis-
 cient test-
 monies of a
 great care
 to doe well
 (so farre as
 their know-
 ledge ser-*

*ued them) in so many as did not wilfully erre, but were
 desirous to knowe the trueth, and to doe accordingly.
 And so maye those also be (in suche a sense) examples to
 vs.*

Jhil. 2.

2. Pet. 1.

1st. 16.

ministers of the same : so many schooles,
 colledges, vniuersities : so manye bridges,
 highwaies and publike comodities. Which
 charitable deedes (and a thousande more
 both priuate and publike; secret and open,
 which I cannot report) came out of the
 purties of our good ancesters : who often-
 times not onely gaue of their abundance,
 but also saved from their own mouthes, and
 bestowed it vpon deedes of charitie, to the
 glorie of God; & benefite of others. Where-
 as we are so farre off from giuing away our
 necessities, as we wil not bestowe our ve-
 rie superfluities : but will imploy them ra-
 ther vpon haukes and dogges, and other
 brute beastes, and sometimes also vpon much
 viler uses, than to the reliefe of our poore
 brethren.

¶ Alas (deere brother) to what a care-
 lesse and senselesse estate are we come, tou-
 ching our owne saluation and damnation:
 Sainct Paule crieth out vnto vs : *Woorke
 your owne saluation with feare and trem-
 bling:* and yet no man (for that) maketh ac-
 count thereof. S. Peter warneth vs grauelye
 & earnestly; *brethren take you great care to
 make your vocatiō & election sure by good
 workes:* and yet who (almost) will thinke
 vpon them? Christ himselife thundereth in
 these wordes, *I tell you, make your selues
 friends in this world, of vniust mammon,
 that when you faint they may receyue you*
 into

into eternall tabernacles: And yet for al that we are not moued here withall: so dead we are, and lumpish to all goodnesse.

12 If God did exhort vs to good deedes for his own commodity, or for any gaine that he is to take thereby: yet in reason wee ought to pleasure him therein, seeing wee haue receiued all from his onely liberalitye before. But seeing he asketh it at our hands for no neede of his owne, but onely for our gaine, and to pay vs home againe with aduantage, it is more reason wee shoulde harken vnto him. If a common honest man vpon earth should inuite vs to doe a thing promising vs of his honesty a sufficient reward, we would beleue him: but God making infinite promises vnto vs in scripture of eternall reward to our well doing (as that we shall eat with him, drinke with him, raigie with him, possesse heauen with him, and the lyke) cannot moue vs notwithstanding to workes of charitie, but because these forefathers of ours were moued herewithall, as hauing hearts of softer mettall than ours are of: therefore they brought forth such abundant fruite as I haue shewed

Luc. 12

Mat. 13

Rom. 8.

Apo. 22

13 Of al this then that I haue said, the godly Christian may gather, first the lamentable estate of the world at this day, when amongst the small number of those which bear the name of christiā, so many are like to perishe, for not performing of these two principal points of their vocation. secondly, he may gather the cause of the infinit difference of the reward for good and euill in the life to come, which some men wil seeme

*The differ-
ent state of
a good and
evil man at
the day of
death*

to maruell at: but in deede is most iust and reasonable, considering the great diuersity of life in good and euill men whiles they are in this worlde. For the good man doth not onely endeouour to auoid sinne: but also by resisting the same, dayly and hourly encrease in the fauour of God. The loose man by yeelding consent to his concupiscence, doth not onely lose the fauor of God, but also doubleth sinne vpon sinne without number. The good man, besides auoyding sinne, doth infinite good works, at the leastwise in desire and heart, where greater abilitie serueth not. But the wicked man neither in heart nor deede doth any good at al, but rather seeketh in place thereof to doe hurt. The good man imployeth all hys minde, heart, wordes, and handes to the seruice of God, and of his seruants for his sake. But the wicked man bendeth all his force and powers both of body & mind to the seruice of vanities, the world and his flesh. Insomuch, that as the good man encreaseth houely in the seruice of God, to which is due increase of grace, & glory in heauen: so the euill from time to time, in thought, word, or deede, or in all at once, heapeth vp sin and damnation vpon himself, to which is due vengeance, and increase of tormentes in hell: & in this contrary course they passe ouer their liues for twentie, thirtie or fortie yeeres, and so come to die. And is it not reason now, that seeing there is so great diuersitie in their estates: there should be as great or more diuersity also, in their reward? Especially seeing God is a great GOD, and rewardeth small things with great

great wages, eyther of euerlasting glorie, or euerlasting paine. Thirdly and lastly, the diligent and carefull christian may gather of this, what great cause he hath to put in praaise the godly counsell of S. Paule, which is, *That euerie man should proue and examine his owne workes*. And so be able to iudge of himselfe, in what case he standeth: and if vpon this examination he finde himselfe awry, to thank God of so great a benefite, as is the reuealing of his daunger, whiles yet there is time and place to amend. No doubt many perish daylie by gods iustice in theyr own grosse ignoraunce, who if they had receiued this speciall fauour, as to see the pit before they fell in, it may be, they woulde haue escaped the same. Vse Gods mercie to thy gaine then (gentle brother) and not to thy further damnation. If thou see by this examinatio, that hitherto thou hast not led a true christian life: resolute thy selfe to begin nowe, and cast not awaie wilfully that precious soule of thine, which Christe hath bought so deerely, & which he is most readie to saue, and to indue with grace and eternall glorie, if thou wouldest yeelde the same into his handes, and be content to direct thy life according to his most holy, easie, and sweete commandementes.

CHAP. V.

*Of the seuer account that we must yeelde
to God of the matters as
foresayde.*

Amongest other pointes of a prudent seruant this is to bee esteemed one
B 5 principall,

A principal point of wisdom in a servant. principall, to consider in every thing committed to his charge, what account shall be demaunded touching the same: also what maner of man his maister is: whether gentle or rigorous, milde or sterne, carelesse or exquisite in his accountes. Also whether he be of abilitie, to punish him at his pleasure, finding him faultie: and finally, howe he hath dealt with others before in like matters: for according to these circumstances (if he be wise) he wil gouerne himselfe and vse more or lesse diligence in the charge committed.

A necessary consideration. 2 The like wisdom would I counsel a christian to vse, in matters before recited, to wit touching our ende for which God sent vs hither, and the two principal points thereof, enioyned for our exercise in this life: to consider (I saye) what account wee shall be demaunded for the same, in what maner; by whom, with what seueritie, with what danger of punishment, if we be found negligent and rechelesse therein.

3 For better vnderstanding whereof, it is to be noted first, with what order, and with what ceremonies and circumstances God gaue vs this charge or rather made & proclaimed this law of our behauiour and seruice towardes him. For albeit hee gaue the same commaundement to Adam in the first creation, and imprinted it afterwarde by nature into the heart of eche man before it was written (as Saint Paule testifieth) yet for more plaine declaration sake, and to conuince vs the more of our wickednesse (as the same Apostle noteth) he published the same law in writing tables, vpon the mount

Rom. 2.

Rom. 7.

Gal. 3.

mount Synay : but with such terror, and other circumstances of maiestie (as also the Apostle noteth to the Hebrewes :) as may *Heb. 12.* greatly astonishe the breakers thereof. Let any man read the nineteene Chap. of Exodus, and there he shal see what a preparation there was for the publishing of this law. First, God calleth Moses vp to the hill, and there reckoneth vp many of the benes *Exo. 1. 19* The dread-fires which hee had bestowed vpon the people of Israel: and promiseth them many more, *full publication of* if they would keepe the law which hee was *the Lawe.* then to giue them . Moses went to the people, and returned answere againe, that they would keepe it. Then caused God the people to be sanctified against the third day, to wash all their garmentes, and that no man should company with his wife: also to be charged that none vppon payne of deathe should presume to mount vp to the hill but Moses alone ; and that whosoever shoulde dare but to touch the hill, should presently be stoned to death. When the third day was come, the Angels (as S. Steuen interpreteth it) were ready to promulgate the law. The *Act. 7.* trôpets sounded mightily in the aire : great thunder brake out from the sky, with fierce lightnings, horrible cloudes, thick mystes, and terrible smoke rising from the mountaine. And in the midst of all this maiestie, and dreadfull terror, God spake in the hearing of all, *I am thy Lorde God, which haue brought thee out of the land of Egypt Exod. 20.* me onely shalt thou serue: and the rest which *Dent. 5* followeth, conteining a perfect description of our dutie in this life, commonly called the ten commaundements of God.

4 All which terror and Maiestye, the Apostle himselfe, as I haue saide, applieth to this meaning, that wee shoulde greatly tremble to break this law, deliuered vs with such circumstances of dread and feare: signifying also hereby, that the exactiō of this lawe, must needes be with greater terror at the day of iudgement, seeing that the publication thereof, was with such astonishment and dread. For so we see alwayes great princes lawes to be executed vpon the offenders with much more terror then they were proclaimed. And this may be a forcible reason to mooue a Christian to looke vnto his duetie.

Gods promi-
shments.

Gen. 3.

Gen. 7.

Gen. 19

1. Reg. 28.

2. Reg. 12

5 Secondly, if we consider the sharp execution vsed by God vpon offenders of his law, both before it was written and since; we shal finde great cause of feare also; as the wonderful punishmēt vpon Adam, & so many millions of people besides, for his one fault: the drowning of the world together; the burning of Sodom and Gomorra with brimstone: the reprobation of Saule: the extreme chastisement of Dauid: and the lyke. Which al being done by God with such rigor, for lesse and fewer sins than ours are, and also vpon them, whom hee had more cause to spare than he hath to tollerate vs, may be admonishments what we must look for at Gods hands, for breach of this lawe, of seruing him in this life.

Christs
speeches.

6 Thirdly, if wee consider the speeches and behaviour of our Lorde and maister Christ in this matter, we shal haue yet more occasion to doubt our own case: who albeit he came now to redceme vs, and to pardon

all, in all mildnes, humilitie, clemency, & mercy: yet in this point of taking accounts, hee is not wont to shewe but austeritie and great rigour, not only in words, and familiar speeches with his Apostles: but also in examples and parables to this purpose. For so in one parable he damneth that poore seruant to hell (where should be weeping and gnashing of teeth) onely for that he had not augmented his talent deliuered him. And Christ confesseth there of himselfe, that he is a harde man, reaping where he sowed not, and gathering where he cast not abroad: expecting also aduantage at our hands, for the talents lent vs, & not accepting onely his owne againe. And consequently threatning much more rigor to them which shall mispend his talentes, as the most of vs doe. Againe, he damneth the seruant whome he found a sleeper: hee damned the poore man, which was compelled to come in to wedding, onely for that he came without a wedding garment: hee damned the 5. foolish virgins, for that they had not their oyle with them, and were not readie (iumpes at the very houre) to goe in with him, & would not know them when they came after: and finally he promiseth to damne all those (without exception) which shall worke iniquitie, as S. Mathewe testifieth.

Mat. 25.

Mat. 22.

Mat. 24.

Mat. 25.

Mat. 23.

7 Moreouer, being asked by a certaine ruler on a time, how he might be saued: he would giue him no other hope (so long as he sought saluation by his workes) though he were a prince, but onely this: *If thou wilt enter into life, keepe the commandments*

Luc. 18.

Mat. 19.

Iohn. 14.

Iohn. 2.

Mat. 5.

Mat. 23.

Luc. 13.

ments of God. And talking with his Disciples at another time of the same matter, he giueth them no other rule of their life, but this: *If you loue me, keepe my commaundements.* As who would say, if you were neuer so much my disciples, if ye breake my commaundementes, there is no more loue nor freindship betwixt vs. And S. Iohn (which best of all others knewe his meaning heres in) expoundeth it in this sense, when hee sayeth: *If a man (saith he) knoweth God, & yet keepeth not his commaundements, he is a lyar, and the trueth is not in him.* And more yet (to take away all hope of expectation from his disciples of any other waye pleasing him than by keeping his cōmandements) hee sayeth in another place, *That He came not to take away the lawe, but to fulfill it.* and straight way he inferreth vpon the same: *Who soeuer therefore shal breake one of the least of these cōmandements shall be called the least in the kingdome of heauen.* For which cause at his departure out of the world, the very last words that he spake to his Apostles were these that *They should teach men to obserue all his commaundementes whatsoeuer.*

8 By which appeareth the senere meaning that Christ had touching our account for the keeping of his commaundementes in this life. The which also may be gathered by that, being asked whether the number were smal of them that should be saued, he counselleth men to strue to go into the straite gate; for that, many shoulde bee shut out, yea euen of them which had eaten and drunken with him, & had enioyed the corporall

porall presence of his blessed body, but had not regarded to liue as he commanded the. In which case he signifieth, that no respecte or frendship must take place, with him at the last day: for which cause he saide to the man whom he had healed at the fishpooles side in Ierusalem: *Behold, now thou art whole* *Iohn. 5.*
see thou sin no more, least worse come to thee then before. And generally hee warneth vs in S Mathewes gospel, that we agree with our aduersaries, & make our accounts straight in this life: otherwise we shal pay the vttermost farthing in the life to come. And yet more seuerely he saith in another place: *that* *Mat. 5.*
We shal render account at the day of iudgement, for euery idle worde wee haue spoken. *Mat. 12.*

9 Which day of iudgement he warneth vs of before, & foretellethe the rigor & danger in sundry places of holy scripture to the end we should preuent the same; & so direct our liues while we haue time in this world, as we may present our selues at that day without feare and daunger, or rather with great ioy & comfort: when so many thousands of wicked people shall appeare there, to their eternal confusion.

10 And because there is nothing which so fitly sheweth the seueritie of Christ in taking our account at the last day, as the order & manner of this iudgement described most diligently by the holy scripture it self: it shal make much for our purpose, to consider the same. And first of all, it is to be noted, that there be two iudgemets appointed after death; whereof the one is called particular: whereby ech mā presently vpō his departure frō this world, receiueh particular
Of the day of iudgement.
Two iudgements after death.
 sen.

Of account.

The 1. part

John. 5. sentence, either of punishment, or of glory,
Mat. 25. & according to his deeds in this life (as christ's
16. owne wordes are) whereof we haue exam-
Luc. 16. ples in Lazarus, and the rich glutton, who
were presently carried the one to payne, the
other to rest, as S. Iulke testifieth. And to
doubt of this were obstinacie as S. Austen
affirmeth. The other iudgement is called
general, for that it shalbe of all men togi-
ther in the end of the worlde, where shall a
final sentence be pronounced (either of re-
ward or punishment) vppon all men that e-
uer liued, according to the workes whiche
they haue done, good or bad, in this life: &
afterward neuer more question be made of
altering their estate: that is, of easing the
paine of the one, or ending the glory of the
other.

2. Cor. 5. 11 Now as touching the first of these two
The parti- iudgements, albeit the holy auncient fa-
cular iudge- thers, especially Saint Austen, doe gather &
ment. Aug- consider diuers particulars of great seuerity
tract. 45. in and feare (as the passage of our soule from
10. the body to the tribunall seat of God, vn-
der the custodie both of good and euill an-
gels: the feare she hath of them: the sudden
strangenesie of the place where shee is, the
terroure of Gods presence: the straight exa-
mination she must abide: and the like:) yet
for that the most of these thinges are to bee
considered also in the seconde iudgement
which is generall: I will passe ouer to the
same, noting onely certaine reasons yeelded
by the holy Fathers, why God after the first
iudgement wherein he had assigned to eche
man according to his deserts in particular,
would appoint morcouer this second general

32
The 5. Chapter

ral iudgement. Wherof the first is, for that the body of man rising from his sepulchre, might be pertaker of the eternall punishment or glory of the soule; euen as it hath beene pertaker with the same, either in vertue, or vice in this life. The second is, that as Christ was dishonoured and put to confusion here in the world publikely: so much more he might shewe his maiestie and power, at that day in the sight of all creatures and especially of his enemies. The third is, that both the wicked and good might receiue their reward openly, to more confusion, and hartgreife of the one, and to the greater ioy and triumph of the other, who commonly in this worlde haue bene overborne by the wicked. The fourth is, for that euil men when they dye, doe not commonly carrie with them all their demerite and euill: for that they leaue behind them either their euill example, or their children, and familiars corrupted by them: or else bookes and meanes which may in time corrupt others. All which being not yet done, but coming to passe after their death, they cannot so conueniently receaue their iudgement for the same presently: but as the euill fallerth out, so their paines are to be increased. The like may be said of the good. So that (for examples sake) Saint Pauls glorie is encreased dayly, and shalbe vnto the worldes ende, by reason of them that dayly profite by his writings and example: and the paines of the wicked are for the like reason dayly augmented. But at the last day of iudgement, shalbe an ende of all our doings, and then it shall be scene euidentlye,
what

*Why there
be 2. iudges
ments ap-
pointed.*

1

2

3

4

*Consider
well this
reason good
Reader.*

what eche man is to haue in the iustice, and mercie of God.

Of the general day of iudgement.
Ecc. 12.

12 To speake then of this second iudgement generall, & comen for all the worlde, wherein as the scripture saith: *God shal bring into iudgement euery error which hath beene committed*, There are diuers circumstances to be considered, & diuerse men doe set down the same diuersly: but in mine opinion, no better, plainer, or more effectual declaration can be made thereof, than the very scripture maketh it selfe, setting forth vnto vs more significant words, all the manner, order, & circumstances with the preparation thereunto as followeth.

Luc. 21

Mat. 24.

Mar. 13.

Esay. 13

13 At that day, there shalbe signes in the Sunne, & in the Moone, and in the starres: the Sunne shal be darkened: the Moone shal giue no light: the starres shall fall from the skies: and all the powers of heauen shalbee moued: the firmament shall leaue his citation with a great violence: the elements shal be dissolued with heat: and the earth, with al that is in it, shal be consumed with fire: the earth shall moue off her place, and shall flie like a litle deere or sheepe. The distressie of nations vpon the earth shall bee great, by reason of the confusion of the noise of the sea & floods, & men shal wither away for feare & expectation of these things, that then shal come vpon the whole world. And then shal the signe of the Sonne of man appeare in the sky, & then shal al the tribes of the earth mourne and waile: & they shal see the sonne of man comming in the cloudes of heauen with much power & glory, great authoritie & maiestie. And then in a moment

1. Cor. 13.

ment, in the twinckling of an eye, he shall sende his Angels with a trumpet and with a great crye at midnight, and they shall gather together his elect from the foure partes of the world, from heauen to earth. All must be presented before the iudgement seate of Christ, who will bring to light those things which were hiddé in darkenes, & will make manifest the thoughtes of mens heartes: and whatsoeuer hath beene spoken in chambers in the eare, shall bee preached on the house toppe. Account shalbe asked of euery idle worde, & he shall iudge our very righteousnes it self. Then shall the iust stand in great constancie, against those that haue afflicted them in this life: & the wicked seeing that, shall be troubled with an horrible feare, and shall say to the hilles: Fall vpon vs, & hide vs frō the face of him that sitteth vpon the throne, and from the anger of the lambe: for that the great daye of wrath is come. Then shall Christ separate the sheepe from the goates, and shall put the sheepe on his right hand, & the goates on the left, & shal say to those on the right hande: Come yee blessed of my father, possesse the kingdome prepared for you, from the beginning of the worlde: I was hungrie, and ye gaue me to eat: I was a stranger, & you gaue mee harbour: I was naked, and you clothed me: I was in prison, and you came to me. Then shal the iust say: O Lord, when haue we don these things for thee? And the king shall aunswere: truely when you did them to the least of my brothers, you did it to me. Then shal hee say to them on his left hande: depart frō me you accursed, into euerlasting fire,

Mat. 25.

2. Cor. 5.

1. Cor. 4.

Luc. 12.

Psal. 74.

Sap. 5.

Luc. 23.

Apo. 6.

Mat. 5.

fire, prepared for the diuell and his angels: for I was hungry, and ye fed me not: I was a stranger, and you harboured me not: I was naked, and you clothed me not: I was sicke, and in prison, and you visited me not. Then shall they say: O Lord, when haue we seene thee hungry, or thirstie, or a stranger, or naked, or sick, or in prison, and did not minister vnto thee? And he shall answer: verily, I tell you, seeing you haue not done it to one of these lesse, you haue not done it to me. And then these men shall goe into eternall punishment: and the iust into life euerlasting.

14. Tel me what a dreadfull preparation is here laide downe? Howe many circumstances of feare and horror? It shall be (saith the scripture) at midnight, when commonly men are a sleepe: it shall be with hideous noyse of Trumpets, sounde of waters: motion of all the elements: what a nyght will that be trowest thou, to see the earth shake: the hilles and dales mooued from their places: the Moone darkened: the stars fall downe from heauen: the whole element shinered in peeces, and all the worlde in a flaming fire.

15. Can any tounge in the world expresse a thing more forcible than this matter is expressed by Christ, the Apostles & Prophets themselves? What mortall heart can but tremble in the midst of this vnspeakeable terror? Is it maruell if the verie iust men and the angels themselves are saide to feare it? And then (as Sr Peter reasoneth;) *If the iust shall scarce be saved: where shall the wicked man, and the sinner appeare?* What a dread-

dreadfull day will it be for the carelesse & loose Christian (which hath liued pleatantly in this world) when he shall see so infinite a sea of feares and miseries to rush vpon him.

16 But besides all these most terrible & fierce preparations there wil be many other matters, of no lesse dreadful consideration: as to see all sepulchers open at the sound of the trumpet, and to yelde foorth al their dead bodies, which they haue receyued from the beginning of the worlde: to see all men, women and children, Kinges & Queenes, princes and potentates, to stande there naked in the face of all creatures: their sinnes reuealed, their secrete offences layde open, done and committed in the closets of their palaces, and they constrained & compelled to giue accounts of a thousande matters, whereof they woulde dildaine to haue beene told in this life: as, how they haue spent the time: howe they haue imployed their wealth: what behauiour they haue vsed towards their brethren: how they haue mortified their senses: how they haue ruled their appetites: howe they haue obeyed the inspirations of the holy ghost: and finally, how they vsed all good gifts in this life?

*The demands at
the last day*

17 Oh (deare brother) it is vnpossible to expresse what great treasure a good conscience will be at this day: it will bee more worth, then ten thousand worlds. for wealth will not help, the iudge will not be corrupted with money: no intercession of worldlye friendes shall preuaile for vs at that day, no not of the Angels themselues: whose glorie shall be then as the Prophet saith: *To binde Kinges*

Psal. 149. *kinges in fetters, and noble men in iron manacles, to execute vpon them the iudgemēt prescribed, and this shalbe glorie to all his Saintes.* Alas, what will al those wise people doe then, that nowe liue in delites, and can take no paynes in the seruice of God? What shift wil they make in those extremities? Whither wil they turne them? Whose help wil they craue? They shall see all things crie vengeance about them: all things yeld them cause of feare and terror: but no^s thing to yeld them any hope or comfort. A boue them shall be their iudge offended with them for their wickednes: beneath the hell open, & the cruell furnace readie boyling to receiue them: on the right hand shall be their sinnes accusing them: on the left hand the diuels readie to execute Gods eternal sentence vpon them: within them, their conscience gnawing without them, all damned soules bewailing: on euery side, the world burning. Good Lord what will the wretched sinner do, enuironed with al these miseries? How wil his heart sustaine these anguishes? What way wil he take? To go backe is impossible: to goe forward is intollerable. What then shall he doe, but (as Christ foretelleth) he shal drye vp for verye feare: seeke death, and death shal flie from him, crie to hilles to fall vpon him, & they refusing to doe him so much pleasure, hee shal stand there as a most desperate forlorn, & miserable caitife wretch, vntill he receiue that dreadful & irrenocable sentence: *Go you cursed into euerlasting fire.*

*A pittifull
case.
Anjelm.!*

*Mat. 24.
Apo. 6.
Apo. 9.*

Mat. 25.

*The last
sentence pro
nounced.*

18 Which sentence once pronounced, cōsider what a doleful cry & shout wil streight follow.

follow. The good reioycing and singinge praises in the glory of their Sauour: the wicked bewailing, blaspheming, & cursing the day of their natiuity. Consider the intollerable vpbaying of the wicked infernal spirits, against these miserable condemned soules, now deliuered to them in praye for euer. With how bitter scoffes & taunts will they hale them on to torments. Consider the eternall separation that then must bee made: of fathers & childre: mothers & daughters, freinds & companions: the one to glory, the other to confusion, without euer seeing one the other againe: & (that which shal be as great a greif as any other: if it be true that som conceaue, that our knowledge one of another here on earth shal so far remain) that some going to heauen shal not pity his own father or mother going to hel, but shal reioyce at the same, for that it turneth to Gods glory for the execution of his iustice. What a separation (I say) shal this be? What a farewell? Whose heart would not breake at that day, to make this separatiō, if a heart could break at that time, & so end his pains. But that will not be. Where are all our delits now? Where are all our pleasant pastimes become? Our brauery in apparel, our glistering in golde, our honour done to vs with cap & knee, al our delicate fare all our musike, al our wanton daliances & recreations wee were wont to haue, all our good freinds & merry cōpanions, accustomed to laugh, & to disport the time with vs. Where are they become. Oh (deare brother) how sower will all the pleasures past of the world seeme at that houre. How dolful wil
their

their memorie bee vnto vs? How vaine a thing will al our dignities, our riches, our possessions appeare? And on the contrary side, how ioyfull will that man bee, that hath attended in this life to liue vertuously, albeit with paine, & contempt of the world? Happie creature shall hee be, that euer hee was borne, and no tounge but Gods can expresse his happinesse.

The con-
clusion

19 And now to make no other conclusion of all this, but euen that which Christ himselfe maketh: let vs consider how easie a matter it is now for vs (with a litle paine) to auoid the danger of this day, & for that cause it is foretold vs by our most mercifull iudge and Sauour to the end we should by our diligence auoyd it. For thus he concludeth after all his former threatning; *Videte vigilate, &c.* Looke about you, watch and pray ye, for ye know not when the tyme shal be. But as I say vnto you, so I say vnto all, be watchfull. And in another place, hauing reckoned vp all the particulars before recited, least any man should doubt that all should not be fulfilled he saith, *Heauen and earth shall passe, but my words shall not passe* And then he adleth this exhortation:

Mat. 13.

Mat. 24.

A godly ex-
hortation
of Christ.

Attend therefore vnto your selues, that your hearts be not overcome with banquetting, and drunkennesse, and with the cares of this life, and so that day come vpon you suddenly. For he shall come as a fure vpon them which inhabite the earth, & ye therefore watchfull, and alwayes pray, that you may be worthie to escape all these thinges which are to come, and to stande confidently before the Sonne of man at this day. What

a friendly & fatherly exhortation is this of Christ? Who coulde desire a more kinde, gentle, or effectuall forewarning? Is there any man that can plead ignorance hereafter? The verie like conclusion gathered S. Peter out of the premises, when hee saith, *The day of the Lorde shall come as a theefe, in which the Elements shall be dissolued, &c.* 2. Pet. 3. Seeing then all these things must be dissolued: what manner of men ought we to be in holy conuersation, and pietie, expecting & going on to meete the comming of that day of the Lord, &c. This meeting of the daye of iudgement (which S. Peter speaketh of) is an earnest longing after it, which neuer is had, vntil first there go before a due examination of our estate, and speedie amendment of our life past. Therefore sayeth most notably the wise man, *Provide thee of a medicine before the sore come, & examine thy selfe before iudgement: and so shalt thou finde propitiation in the sight of GOD.* Eccles. 18. To which S. Paul agreeth when he saith: *If we would iudge our selues, we should not bee iudged.* 1. Cor. 11. But because no man entreteth into due iudgement of himselfe, and of his owne life: thereof it commeth, that so fewe doe preuent this latter iudgement, so fewe are watchfull, and so many fall asleepe in ignorance of their own danger. Our Lorde giue vs grace to looke better about vs.

CHAP. VI.

A consideration of the nature of sinne, and of a sinner: for the iustifying of Gods severity shewed in the Chapter before.



O the ende that no man may iustlye complaine of the seuerer account which God is to take of vs at the last day, or of the seueritie of his iudgement set downe in the Chapter before: it

shal not be amisse to consider in this Chapter the cause why God doeth shewe such seuerity against sinne and sinners, as both by that which hath bene said doth appeare, & also by the whole course of holy scripture, where he in euery place almost denounceth his extreme hatred, wrath, & indignation against the same: as where it is said of him, that *He hateth all those that worke iniquitie. And that both the wicked man and his wickednesse are in hatred with him.* And finally, that the whole life of sinners, their thoughts: wordes, and workes, yea and their good actions also, are abominations in his sight, whiles they liue in sinne. And that (which yet is more) hee cannot abide nor permit the sinner to praise him, or to name his testament with his mouth, as the holy Ghost testifieth: & therefore no maruel if he shewe such rigor to him at the last daye, whom he so greatly hateth and abhorreth in this life.

God shatred
so sinners.

Psal. 5 & 14

Eccl. 15.

John 11

Esay. 1.

Psal. 13.

Psal. 49.

Eccles. 15.

The reason
why God so
hateth a
sinner,

2 There might be many reasons alledged of this: as the breach of Gods commandements, the ingratitude of a sinner in respect of his benefits, & the like; which might iustifie sufficiently his indignation towards him. But there is one reason aboue the rest, which openeth the whole fountaine of the matter: & that is, the intollerable iniurye done

done vnto God, in euerie sin that wittingly we do commit, which in deed is such an opprobrious iniurie, & so dishonorable, as no meane potentate could beare the same at his subiects hands: & much lesse God himselve (who is the God of maiestie) may abyde to haue the same so often iterated against him, as commonly it is by a wicked man.

3 And for the vnderstanding of this iniurie, we must note, that euerie time we comit such a sinne, there doeth passe through our heart (though we marke it not) a certayne practike discourse of our vnderstanding (as ther doth also in every other electiō) whereby we lay before vs, on the one side, the profite of that sin, which we are to commit, that is the pleasure that draweth vs to it: and on the other part, the offence of God, that is, the leefing of his friendship by that sin if we do it: and so hauing as it were the balances there before vs, & putting God in one ende, & in the other the aforebid pleasure: wee stand in the midst deliberating and examining the waight of both partes, & finally, we do make choise of the pleasure, & do reiect God: that is, wee doe choose rather to leese the friendship of God, with his grace, & whatsoeuer he is worth besides; than to lose that pleasure & delectatiō of sin. Now what thing can be more horrible, than this? what can be more spiteful to god, than to preferre a most vile pleasure before his maiestie? Is not this worse than intollerable iniurie of the Iewes, who chose Barrabas the murderer, and reiected Christ their Sauour? Surely, howe heynous forer that sinne of the Iewes were, yet in two poyntes this doeth

*The iniurie
done to god
by sinne.*

*Mat. 17.
Mat. 15.*

seeme to exceede it , the one in that the Iewes knew not whom they refused in their choise, as we doe , the other in that they refused Christ but once, and we doe it often, yea daily, & hourly , when with aduise-ment we giue consent in our hearts vnto sinne.

*The malice
of a sinner
towards
God.*

4 And is it maruell then, that God dealeth so seuerely and sharply in the world to come, with wicked men , who doe vse hym so opprobriously & contemptuously in this life? Surely the malice of a sinner is greate towards God, and he doth not onely dishonour him by contempt of his commaundementes, and by preferring moste vile creatures before him ; but also beareth a secrete hatred and grudge against his maiestie, and would (if it lay in his power) pull him out of his seate, or (at the leastwise) wishe there were no God at all to punish sin after this life Let euery sinner examine the bottome of his conscience in this point, whether hee could not be contēt, there were no immortalitie of the soule, no reckoning after this life, no iudge, no punishment, no hell, and consequently no God, to the end he might the more securely enioy his pleasures?

*Sapi. 1.
Rom. 8.
Ps. 17.
Rom. 5.
Iac. 4.
1. Iohn. 3.*

5 And because God (which searcheth the heart & reines) seeth well this traiterous affection of sinners towards him , lurking within their bowels , howe smooth soeuer their wordes are : therefore hee denounceth them for his enimies , in the scripture , and professeth open warre and hostilitie against them . And then suppose you, what a case these miserable men are in,) being but seelue wormes of the earth) when they haue suche an enimie to fight against them , as doeth
make

make the verie heauens to tremble at his looke. And yet that it is so, heare what hee saith, what he threatneth, what he thundereth against them. After hee had by the mouth of Esay the prophet repeated manye sinnes abhominable in his sight (as the taking of bribes, oppressing of poore people, & the like) he desieth the doers thereof, as his open enemies, saying: *Thus saith the Lord of hostes, the strong Lord of hostes of Israell: behold, I wil be reuenged vppon my enemies, and will comfort my selfe in their destruction* And the Prophet Dauid, as hee was a man in most high fauour with God, & made verie priue to his secretes: so hee verie much doth vtter this seuerer meaning & infinite displeasure in god against sinners calling the his enemies, vessels of his wrath, & ordained to eternall ruine & destruction: & complaineth that the world wil not beleue this point, *An vnwise man* (saith he) *will not learne this, neither wil the foole vnderstand it.* What is this? How sinners after they be sprong vp, & workers of iniquitie (after they haue appeared to the world) doe perish euerlastingly? And what is the reason of this? He answereth immediatly; *Because thine enemies* (O Lorde) *behold, O Lord, thine enemies shall perish, and all those that worke iniquitie shalbe consumed.* By this wee see, that all sinners are enemies to God, and God to them, and we see also vpon what ground and reason. But yet (for the further iustifying of Gods seueritie) let vs consider in what measure his hatred is towards sinner how great: how farre it proceedeth, within what bounds it is cōprehended; or if it hath

Sinners enemies to God, and God to the.

Such like also.

Esa. 26. 11.

Psa. 90.

*Gods hatred
infinite a
gainst sin-
ners.*

any limits or boundes at all, as indeede it hath not, but is infinite, that is, without measure or limitation. And (to utter the matter as in trueth it standeth) if all the tongues in the world were made one tongue: & al the vnderstandings of all creatures (I meane of Angels & men) were made one vnderstanding: yet could neither his tongue expresse, nor this vnderstanding conceiue the great hatred of Gods heart towards euery sin, which we do wittingly commit.

And the reason hereof standeth in 2 points First, for that God by how much more he is better than we are: by so much more he loveth goodnes & hateth sin, than we do: & because he is infinitely good: therefore his love to goodnes is infinite, as also his hatred to euil, & consequently his rewards to the both ar infinite, the one in hel, the other in heauē

*Why euery
sinne deser-
ueth infinit
punishment*

6 Secondly wee see by experience, that how much more great & worchie the person is, against whom an offence is committed so much greater the offence is: as the selfe-same blow giuen to a seruant, & to a prince differeth greatly in offence, & deserueth different hatred & punishment. And for that euery sin which we aduisedly commit, is done directly against the person of God himselfe, as hath ben declared before, whose dignitie is infinite: therefore the offence or guilt of euerie such sin is infinite, and consequently deserueth infinite hatred, & infinite punishment at Gods hands. Hereof followeth the reason of diuers things both saide & don by God in the Scriptures, & taught by diuines: touching the punishmēt of sin, which seeme strange vnto the wisedome of the world, & indeede

Rom. 8.

1. Cor. 1.

indeede scarce credible. As first of all, that dreadful punishment of eternal & irreuocable damnation of so many thousandes, yea millions of Angels created to glory, with almost infinit perfection, & that for one onely sin, once comitted, & that only in thought as deuines do hold. Secondly, the rigorous punishment of our first parents Adam and Eue, & al their posteritie, for eating of the tree forbidden: for which fault, besides the chastising of the offenders themselues, & al their children and ofspring after them, both before the incarnation of Christ, and since (for albeit we are deliuered frō the guilt of that sin, yet tēporal chastisements remaine vpon vs for the same, as hunger, thirst, cold sicknes, death, & a thousand miseries moe) besides also the infinit men damned for the same: besides this (I say, which in mans reason may seeme seuerer inough) Gods wrath & iustice coulde not be satisfied except his own son had come down into the world: & take our flesh vpon him, & by his paines satisfied for the same. And when he was come down & had in our flesh subiected himselfe vnto his fathers iustice, albeit the loue his father bare him, were infinite: yet that God might shew the greatnes of his hatred & iustice against sin, he neuer left to lay on vpon his own blessed deare sonne: no not then when hee sawe him sorrowfull vnto death, and bathed in a sweate of blood and water, & crying: *O father mine, if it be possible let this cup passe from me*. And yet more pitifully after vpon the crosse: *O my God, why hast thou forsaken me*. Notwithstanding all

this

Of Adam
& Eue.

Esay 53.
Mat. 26.

Mar. 14
Luc. 22
Mat. 27.
Psal. 21.
Esay. 53.

this (I say) his father deliuered him not, but laid on stripe vpon stripe, paine vpon paine, torment after torment, vntill he had rendred vp his life and soule into his said fathers hands; which is a wonderfull & dreadfull document of Gods hatred against sin.

The sinne
of Esau.

Gen 25. &
27.

Heb. 12.

Of Saule

1. Reg. 15. &
16.

2. Reg. 9.

& 15. &

10.

7 I might here mention the sinne of Esau in selling his inheritance for a litle meate: of which the Apostle saith: *Hee founde no place of repentance after: though he sought the same with teares.* Also the sinne of Saule who (his sin being but one sin; & that only of omission, in not killing Agag the King of Amalek, & his cattel, as he was willed) was vtterly cast off by God for the same (though he were his annointed and chosen seruant before) and could not get remission of the same, though both he, & Samuel the Prophet did greatly lament & bewaile the same sin, or at the least, that he was reiected.

2. Reg. 9

Psal. 6. 34

68. 108.

201. 29.

2 Reg. 12.

8 Also I might alleadge the example of king Dauid, whose two sinnes, albeit (vpon his heartie repentaunce) God forgau: yet notwithstanding all the sorrowe that Dauid conceived for the same, God chastised him with maruellous seueritie, as with the death of his sonne: and other continual affliction on himselfe as long as he liued. And al this to shew his hatred against sin, & thereby to terrifie vs from committing the same.

Ecc. 40

9 Of this also doe procede al those hard & bitter speeches in scripture touching sinners, which comming from the mouthe of the holy ghost (and therefore being moste true & certaine) may iustly giue all them great cause of feare which liue in sinne, as where it is said; *Death, bloud, contention*
edge

edge of sword, oppression, hunger, contrition, Psal. 10.

& whips: all these things are created for Psal. 9.

wicked sinners. And againe, God shall raigne
snares of fire vpon sinners, brimstone with
tempestuous windes, shall be the portion of
their cup. Againe, God will be known at the

day of iudgement vpon the sinner, who shal

Psal. 3.

be taken in the workes of his owne handes

Psal. 9.

many whips belong to a sinner, let sinners

Psal. 36.

be turned into hell: God shall scatter al sin-

Psal. 144.

ners: God shall dash the teeth of sinners in

Psal. 57.

their mouthes: God shall scoffe at a sinner,

Psal. 36.

when he seeth his daye of destruction com-

Psal. 103.

meth on: the sword of sinners shal turne in-

to their owne heartes: thou shalt see when

Psal. 140.

sinners shal perish, the armes of sinners shal

be crushed & broken: sinners shal wither

frō the earth: desire not the glorie & riches

of a sinner, for thou dost not know the sub-

uersion which shal come vpon him: God

Eccle. 2.

hath giuen him riches to deceiue him ther-

Psal. 71.

with: beholde the day of the Lorde shal

Esay. 13.

come (a cruel daye and full of indignation,

wrath and fury) to make desolate the earth,

and to crushe in peeces her sinners within

her. The iust man shal reioyce seeing this

Psal. 37.

revenge, & then shal he wash his handes in

the blood of sinners. These and a thousande

such sentences more of scripture, which I

omitte, vttered by the holye Ghost against

sinners, may instruct vs of their pitiful estat

& of the vnspcakable hatred of God against

them, as long as they persist in sinne

10 Of all these considerations the holy

Pro. 14.

scripturs do gather one conclusion greatly

Psal. 10.

to be noted & considered by vs: which is:

Miseros facit populos peccatum: Sinne bringe

Tob. 12.

Ecc. 21.

Tob. 4.

Psal. 9.

1. Job. 3.

The obsti-
macie of
sinners.

Psal. 57.

geth men to miserie. And again: *Qui diligit iniquitatem odit animam suam*: He that loveth iniquitie, hateth his own soules: Or as the Angel Raphael vttereth it in other words, They which commit sin, are open enemies to their own soules. Wherefore they lay downe to al men, this generall, seuerer, & most necessary commandement, vpon al the paines before recited. *Quasi a facie colubri fuge peccata*. And again: *Cave ne aliquando peccato consentias*: Beware thou neuer consent to sinne. For howsoever the world doth make litle account of this matter, of whom (as the scripture noteth) *The sinner is prayed in his lusts, & the wicked man is blessed*. Yet certaine it is, for that the spirite of God auoucheth it; *Qui facit peccatum ex Diabolo est*: He which committeth sin is of the diuel. And therefore is to receive his portion among diuels at the latter day.

11 And is not al this sufficient (deare brother) to make vs detest sinne, & to conceine some feare in committing therof? Nay is not al this strong inough to batter their hearts, which liue in state of sin, & do commit the same daily, without consideratiō or scruple? What obstinacie & hardnes of heart is this? Surely we see the holy Ghost prophesied truely of them when he said: *Sinners alienated from God, are possessed with a furie like a serpent, & like a deafe cocatrice which stoppeth her eares to the incanter*. This furie (I say) is the furie or madnesse of wilfull sinners, which stop their eares like serpents, to all the holy inchantments that God can vse vnto them for their conuersion: that is to al his internall motions & good inspira-

tions: to all remorse of their own consciences: to all threatnings of holy scriptures: to all admonishments of Gods seruants: & to all the other meanes, which God doeth vse for their saluation.

12 Good lord, who would willingly comit any sin, for the gaining of 10000 worlds, if he considered the infinit damages, hurts, inconueniences, & miseries which do com by the comitting of one sin? For first, he that in such sort sinneth, leeseeth the grace of god which was giuen him: which is the greatest gift that God can giue to a creature in this life, & consequently he leeseeth all those things which did accompany that grace: as the vertues & gifts of the holy ghost, whereby the soule was beautified in the sight of her spouse, & armed against the assaults of her enemies. Secondly, he leeseeth the fauor of God, & consequently his fatherly protectiō care & prouidence ouer him, & gaineth him to be his professed enimie. Whiche howe great a losse it is, we may esteem by the state of a worldly courtier, which shul leese the fauour of an earthly prince, & incur mortal hatred by the same. Thirdly, he leeseeth all inheritance, claime, & title to the kingdom of heauen, which is due only by grace, as Saint Paul noteth: and consequently depriueth him selfe, of all dignities and commodities following the same in this life: as the condition and highe priuiledge of a sonne of God: the communion of Saints, the protection of Angels, & the like. Forthly, he leeseeth the quiet, ioy & tranquillitie of a good conscience, and all the fauours, cherisements, consolations, and other comfortes where-

*The losses
that come
by sinne.*

*Isa. 11. & le
sbi.*

Rom 6

wherewith the holy Ghost is wont to visit the mindes of the iust. Fiftly, he leese the reward of all his good workes done since he was borne, and whatsoeuer he doth, or shall do while he standeth in that state. Sixtly, he maketh himselfe guilty of eternal punishment & ingrosseth his name in the book of perdition, & consequently, bindeth himself to all those inconueniences, whereto the reprobate are subiect: that is to be inheritor of hel fire: to be in the power of the diuell, and his angels: to be subiect to all sinne and temptation of sinne: and his soule (which was before the temple of the holy ghost: the habitation of the blessed Trinity, & place of repose for the Angels to visite) nowe to be the nest of scorpions, & dungeon of diuels; & himself a companion of the miserable damned. Lastly he abandoneth Christ, & renounceth the portion he had with him, making himself a persecutor of the same by treading him vnder his feete. And crucifying him againe, and defiling his bloud (as the Apostle saith) in sinning against him, which died for sin, & therefore the same Apostle pronounceth a marueilous heauie sentence against such in these words: *If we sin wilfully now after we haue receued knowledge of the truth: there remaineth no more sacrifice for sins, but rather a certain terrible expectation of iudgement, & emulation of fire which shall consume the aduersaries.* To which S. Peter agreeth, when he saith: *It had bin better not to haue knowne the waye of iustice, than after such knowledge to flyde back again from the holy commaundement which was giuen.*

Heb. 10
Heb. 6

Rom. 6

Heb. 10
Rom. 16

2. Pet. 2

13 Now then let our worldlings go and *Excuse of*
 solace themselves with sinne as much as *sinne.*
 they wil: let them excuse and pleasantly de-
 fend the same, saying: Pride is but a point
 of gentrie: glottonie, good fellowship: le-
 cherie, and wantonnesse, a tricke of youth
 and the like: they shall finde one day that
 these excuses will not be receiued: but ra-
 ther that these pleasant deuises, wil be tur-
 ned into teares. They shal prooue that God
 will not be iested with, but that hee is the
 same God still: and will aske as seuerer ac-
 count of them, as hee hath done of others
 before: although it please not them nowe
 to keep any account of their life at all: but
 rather to turne all to disport and pleasure,
 perswading theselues, that howsoever God
 hath dealt with others before: yet hee will
 forgive all to them: but the holy scripture
 reasoneth after another manner, which I
 would haue euery wise christian to consider.

Gal. 6.

14 Sainct Paule comparing the Iews sins
 with ours, maketh this collection: *If God*
spared not the naturall boughes, take heed
least he spare not thee. And therupon he in-
 ferreth this admonition: *Noli altum sapere*
sed time: Be not too high minded, but feare.
 Againe, the Apostle reasoneth thus vppon
 that old and the new law: he that broke the
 law of Moses, being conuicted by two or
 three witnesses, dieth for the same without
 commiseration or mercie: and how much
 more greiuous punishment doth he deserue
 which breaking the law of Christ by wilful
 sinne, treadeth the sonne of God vnder his
 feete? pollureth the bloud of the new testa-
 ment? and reprocheth the holy Ghost? In
 like

Rom. 12.

Heb. 10.

*The nature of sin.**The first part.*

2. Pet. 2.
Ep. Jude.

2. Pet. 2.

2. Pet. 4.
A good ma-
ner of reason-
ing.

Mat. 7.
Luc. 13.

Mat. 12.

like manner reasoneth Sanct Peter and S. Iude touching the sin of Angels, and ours. If God spared not the Angels when they sinned: but did thrust them downe to Hell, there to be tormented and to be kept vnto iudgement with eternall chaynes vnder darknes: how much lesse will hee spare vs? And againe, if the Angels which passe vs in power and strength, are not able to beare Gods execrable iudgement against them, what shall we doe? Againe in another place, he reasoneth thus: If the iust mā shall hardly be saued, where shal the wicked man & sinner appeare? By which examples wee are instructed to reason in like sort: If God hath punished so seuerely one sin in the Angels, in Adam, and in others before recited: what shall I looke for, which haue committed so many sinnes against him? If God haue damned so many for lesler sinnes than mine bee: what will he doe to me for greater? If God hath borne longer with me, than he hath done with many other, whome he hath cut off without giuing them time of repentance: what reason is there, that he should beare longer with me? If David and others after their sinnes forgiven them, were neuertheless so sharply chastised, what punishment remaineth for me either here or in the world to come: for so many, and so greivous sinnes committed? If it be true that our sauiour saith, that the way is hard, and the gate narrow whereby men go into heauē And that they shal aunswere for euery idle word before they enter there: what shall become of mee, which doe liue so easie a life: and doe keepe no accounte of my deedes

deedes, and much lesse of my wordes? If good men in olde time did take such pains in the way of their saluation, and yet (as S. Peter saith) the verie iust were scarce sau'd: what a state am I in, which take no payne at all, but do liue in al kinde of pleasure and worldly delites?

15 These kindes of consequentes were more true and profitable for vs, whereby we might enter into some consideration of our own danger, & into some fear of the iudgements of God, for want whereof the moste part of sinnes amongst Christians are committed, for so the holy scripture describing diuers causes of wickednesse among men, putteth these two for principall. First, the flatterie of the world: *Quoniam laudatur peccator in desiderijs anima sua*: For that the sinner is praised in his lustes. And secondly: *Quia auferuntur iudicia tua a facie eius*: For thy iudgements (O Lorde) are not before his face. And on the contrarie side; speaking of himselfe hee saith: *I haue kept the waies of the Lord, and haue not behaued my selfe impiously towards God.* And he giueth the reason thereof immediately: *For that all his iudgements are in my sight.* And again: *I haue feared thy iudgements, O Lord.* And again: *I haue been mindful of thy iudgements.* And how profitable this fear is, he sheweth in the sãe place, demanding this feare most instãtly at Gods hands, for so he praieth: *Strike my flesh through with feare, O Lord.* And S. Paule (after hee had shewed to the Corinthians: that *Wee must all bee presented before the iudgement seate of Christe*) maketh this conclusion: *Wee*

Psal. 9.

How necessarye it is to feare.

Psal. 119.

2. Cor. 5.

knowing

1. Pet. 1.

The danger
of them
which lue
in sinne.

knowing therefore these things, doe perswade the feare of the Lorde vnto men. And S Peter after a long declaration of the maiestie of God, and Christ nowe raigning in heauen, concluded thus : If then you call him father, which doth iudge euerie man according to his workes without exception of persons: do you lue in feare, during the time if this your habitation vpon earth. A necessarie lesson (no doubt) for all men, but specially for those which by reason of their sinnes and wicked life, doe remaine in displeasure and hatred of God, and howe lye in subiect (as I haue shewed) to the fury of his iudgements: which if they once fall into, they are both irreuocable, and intollerable: and they may be fallen into as easily, and by as many waies, as a man may come to death which are infinite, especially to them, who by their wickednes haue lost the peculiar protection of God, and so consequently of his angels to (as I haue shewed) and haue subiected themselues to the fiendes of darknes, who do nothing els but seeke their destruction both of body and soule, with as great diligence as they can. What wise man then would but feare in such a case? Who could eat, or drinke, or sleepe quietly in his bed vntill by true and hartie repentance, he had discharged his conscience of sinne? A little stone falling from the house vpon his head: or his horse stumbling vnder him as he rydeth: or his enemies meeting him on the high way: or an ague comming with eating or drinking a little too much: or ten thousand meanes besides (whereof hee standeth dayly and howrely in danger) may ryd him

him of this life, and put him in that case, as no creature of this world, nor any continuance of time shal be able to deliuer him thence againe. And who then woulde not feare? Who would not tremble?

16 The Lord of his mercie giue vs hys holy grace, to feare him as we should doe, and to make such account of his iustice, as hee by threatning the same would haue vs to do. And then shal not we delay the time, but resolue our selues to serue him whiles hee is content to accept of our seruice, and to pardon vs all our offences, if wee would once make this resolution from our heart.

CHAP. VII.

An other consideration for the further iustifying of Gods iudgements and declaration of our demerite, taken from the maiestie of God, and his benefits towardes vs.



Albeit the moste parte of Christians through their wicked life arriue not to that estate wherein holye Dauid was, when hee said to God, *Thy iudgements O Lord, are pelissant vnto* Psal. 118.

me: as indeede they are to al those that liue vertuously, and haue the testimonye of a good conscience: yea at leastwile, that wee may say with the same prophet: *The iudgements of the Lord are true and iustified in themselves.* And againe, *Thou art iust O Lord, and thy iudgement is right,* I haue thought Psal. 118.

thought: good, to adde a reason or two more in this chapter, wherby it may appeare how great our offence is towardes God, by sinning as wee doe, and how righteous hys iudgements and iustice are against vs for the same.

The maiestie of God.

*Gen 17.
Isay. 66.*

Deut. 10.

Psal. 148.

2 And first of al is to be considered the maiesty of him against whome wee sinne: for most certain it is (as I haue noted before) that euery offence is so muche the greater, and more greiuous, by how much greater and more noble the person is against whome it is done, and the party offending more base and vile. And in this respect God (to terrifie vs frō offending him) nameth himselfe often with certaine titles of maiesty, as to Abraham, *I am the almighty Lord.* And againe, *Heauen is my seate, and the earth is my footstool.* And again, he cōmanded Moses to say to the people in his name, this ambassage: *Harden not your neckes anye longer, for that your Lorde and God, is a God of Gods, and a Lorde of Lords a great God, both mighty and terrible, which accepteth neither person nor bribes.*

3 First then I say, consider (gentle Christian) of what an infinite Maiestie hee is, whome thou a poore worme of the earth, hast so often and so contemptuously offended in this life. We see in this worlde, that no manne dareth to offend openly, or say a worde against the maiestie of a prince within his owne dominions: and what is the maiestye of all the Princes vpon earth, compared to the thousandth part of the maiesty of GOD, who with a word made both heauen and earthe

earth, and all the creatures therein, and with halfe a worde can destroy the same againe: whome all the creatures which hee made, as the aungels, the heauens and al the elements besides, doe serue at a becke and dare not offend? Onely a sinner is he which imboldeneth himselfe agaynst his maiestie, and feareth not to offende the same, whom the Angels do praise, the dominations do adore, the powers doe tremble, and the highest heauens, together with Cherubins and Seraphins do daylie honour and celebrate.

Iob. 9.

4 Remember then (deere brother) that euery time thou doest commit a sinne, thou giuest as it were a blow in the face, to this God of great maiestie, who (as Saint Paule saith,) *Dwelleth in an vnaccessible light: which no manne in this worlde can abide to looke vpon.* As also it appeareth by the example of Sainct Iohn Euangelist, who fell down dead for verie feare at the appearance of Christ vnto him, as himselfe testifieth. And when Moses desired to see God once in his life, and made humble petition for the same: God answered, that no man coulde see him and liue: but yet to satisfie his request, and to shewe him in part what a terrible and glorious God he was he told Moses, that he should see some peece of hys glorie: but he added, that it was needefull he shoulde hide himselfe in the hole of a rocke, & be couered with Gods own handes for his defence, while God (in some measure of his maiestie) did passe by in glorie. And when hee was paste, GOD tooke away his hand, and suffered Moses to see his

1. Tim. 6.

Apor. 1.

Exo. 33.

his hinder parts onely, which was notwithstanding, most terrible to behold.

Dan. 7.

5 The Prophet Daniell also describeth the maiestie of this God shewed vnto him in vision, in these wordes, *I did see (saith he) when the thrones were set, and the olde of many dayes sate downe: his apparell was as white as snowe: his haire like vnto pure woole, his throne was of a flame of fire, and his chariots were burning fire, a swift floud of fire, came from his face: a thousand thousands did serue him, and ten thousand hundred thousandes did assist him, he sate in iudgement, and the bookes were opened before him.* All this and much more is recorded in scripture, to admonishe vs thereby what a prince of maiestie hee is whome a sinner offendeth.

Acōtemplation of the maiestie of God.

6 Imagine nowe (brother mine) that thou seest this great King sytting in hys chaire of maiestie, with chariots of fire, unspeakable light, and infinit millions of angels about him, as the scripture reporteth. Imagine further (which is most true) that thou seest all the creatures in the worlde stand in his presence, and trembling at his maiestie, and most carefully attending to doe that for which he created them: as the heavens to moue about: the earth to bring forth sustenance: and the like. Imagine further that thou seest all these creatures (how big or little soeuer they be) to hang and depend only of the power and vertue of Gods whereby they stand, moue, and consist: and there passeth from God, to eche creature in the world, yea to euery part that hath motion or being in the same, some beame of his

his vertue: as from the sunne, we see infinite beames to passe into the ayre . Consider (I say) that no one part of any creature in the world (as the fishe in the sea , the grasse on the ground, the leaues of the trees , or the partes of man, vppon the face of the earth) can growe, moue, or consist , without some little streame of vertue, and power come to it continually from God. So that thou must imagine God to stand as a moste glorious sun in the midst : and from him to passe soorth infinite beames or streames of vertue to all creatures that are , either in heaven, earth, the aire, or the water : and to euerie part thereof; and vpon these beames of his vertue, all creatures to hang: and if he shold stop but any of them , it would destroy and annihilate presently some creature or other: **This I say** , if thou shalt consider touching the maiestie of God, and the infinite dreade that all creatures haue of him, except onely a sinner (for the diuels also doe feare him, as Saint Iames saith, thou wilt not maruell of the seuerer iudgement of God, appointed for his offence For sure I am, that very shāe of the world maketh vs to haue more regard in offending the poorest friende wee haue in this life, than a wicked man hath in offending God: whiche is an intollerable contempt of so great a maiestie.

7 But now if we adioyne to this contemplation of maiestie, another consideration of his benefites bestowed vpon vs: our default wil grow to be farre greater , for that to iniurie him who hath done vs good, is a thing most detestable euen in nature it selfe. And there was neuer yet so scarce an heart,

A consideration of the benefites of God.

no not amongst brute beastes, but that it might be wooon with curtesie and benefites; but much more amongst reasonable creatures doth beneficence preuayle, especiall ye if it come from great personages, whose loue and friendship (declared vnto vs but in small giftes) doth greatly binde the heartes of the receiuers to loue them againe.

8 Consider then (deere Christian) the infinite good turnes and benefits which thou hast receiued at the handes of this great God, thereby to win thee to his loue, and that thou shouldest leaue off to offend and iniurie him, and albeit no tongue created eyther of man or Angell, can expresse the one halfe of these giftes which thou hast receiued from him, or the value of them, or the great loue and harrie good will wherewith he bestowed them vpon thee: yet for some memorie sake, I will repeat certayne general and principall points therof, wherunto the rest may be referred.

*The benefit
of creation.*

9 First then hee hath bestowed vpon thee, the benefite of thy creation, whereby he made thee of nothing to the likenesse of himselfe, and appointed thee to so noble an ende, as is to serue him in this life and to reigne with him in the life to come, furnishing thee for the present with the seruice and subiection of all creatures. The greatnesse of this benefite maye partely bee conceiued, if thou doe imagine thy selfe to lacke but any one part of thy bodye, as a leg, an arme, an eie, or the like: & that one should freely giue the same vnto thee: or if thou wantest but anye one sente, as that thou were deafe or blind, and one should restore

store sight or hearing vnto thee; howe wouldest thou esteeme of this benefis? howe much wouldest thou professe thy selfe beholding vnto him for the same? And if the gift of one of these parts only would seeme such a benefite vnto thee: how great oughtest thou to esteeme the free gift of so many parts together?

10 Ad to this now (as if I said) that hee hath created thee to the likenesse of no other thing, but of himselfe, to no other end, but to be his honourable seruant in this world, and his compartener in kingly glorie for all eternitie to come: and this he hath done to thee, beeing onely a peece of dirt or clay before. Now imagine thou of what maner of loue proceeded this. But yet ad further, howe hee hath created all this magnificent worlde for thee, and all the creatures thereof to serue thee in this business: the heauen to distinguish the times and seasons, and to giue thee light: the earth, the ayre, and water, to minister most infinite varietie of creatures for thy vse and sustinance: and hath made thee Lorde of all, to vse them for thy comfort and his seruice. And what magnificent gifts are these? And what shamefull ingratitude is it, to turne the same to the dishonour and iniury of so louing a giuer as thou doest, by vsing them to serue thee in sinne.

11 But yet consider a little further, the benefite of thy redemption, much greater than al the former: which is, that thou hauing lost all those former benefis againe, and made thy selfe guiltie by sin of eternall punishment, whereto the Angels were now deliue-

*The benefis
of redemption.*

1. Pet. 2. deliuered for their sinne committed before God chose to redeeme thee, and not the angels, and for satisfiing of thy fault, to deliuer his own onely sonne to death for thee. O Lord, what heart can conceiue the greatness of this benefit? Imagine thy selfe (being a poore man) haddest committed a greiuous crime against a kinges Maiesty, together with som great man of his chiefest nobilitie, & that the king being offended highly with you both, shoulde notwithstanding pardon thee, & put the noble man to death: and further also (being no other way to saue thy life) should lay the paines of death due to thee vpon his onely sonne and heire, for thy sake: how much wouldest thou thinke, that this king loued thee? Howe greatlye wouldest thou esteeme thy selfe beholding and bounden to that young prince, which should offer himselfe to his fathers iustice to die for thee a poore worme (& not for the noble man, as he would not die for the Angels) and to put his head in the halter for thine onely offences? Couldst thou euer haue the heart to become enemy to this man after, or willingly and wittingly to offend him? And yet such is our case, and much more bounden towards Christ and his father, whome the most of vs notwithstanding do daily offend, dishonour, & iniury by sinne.

*The benefi-
fis of voca-
tion and
iustificatiō.*

12 But yet there follow on moe benefits of God vnto vs, as our vocation and iustification: vocation, whereby hee hath called vs from infidelitie, to the state of Christians: and thereby made vs pertakers of thys our redemption, which infidels are not. For
albeit

albeit he payed the ranfome for all in generall: yet he hath not imparted the benefite thereof to all, but to fuch onely as beft it pleased his diuine goodneffe to beftowe it vpon: After which followed our iuftification, whereby we were not only fet free from al our finnes comitted before, & from al pain and punifhment due for the fame: but alfo our foules beautified and enriched with his holy grace, accompanied with the vertues theologicall, as faith hope, and charitie, & with the gifts of the holy Ghost: and by this grace we are made iuft and righteous in the fight of god, & intituled to the moft blefſed inheritaunce of the kingdom of heauen.

Rom. 8.

1. Cor. 1.

Rom. 5

1. Cor. 13.

Ej. 47. 11

13 After theſe do inſue a great number of benefites together (as to vs being now made the children and deare freinds of God) and euery one of them, of infinite price and value. As the gift of the holy ſacramentes, left for our comfort and preſeruation, being nothing els but conduits to conueye Gods grace vnto vs, eſpecially theſe two which appertaine to all, to wit the Sacrament of Baptiſme, and of his bleiſed body and bloud, whereof the fiſt is to purge our foules from ſinne, the ſecond to feede and comfort the ſame after ſhe is purged. The fiſt is a bath made of Chriſts own bloud, to waſh and bath our woundes therein: the ſecond is a moſt comfortable and rich garment, to couer our ſoule withall after ſhee is waſhed. In the fiſt, Chriſt hath ſubſtituted in his place his ſpouſe the Church, to pronounce in his name remiſſion of ſins; in the ſecond he hath left himſelfe, and his owne fleſhe and bloude ſacramentally to

The bene-

fits of the

Sacraments

The uſe of

Sacraments

be a pretious foode, to cherish her withall.

The benefit of preservation and inspiration
 14 Besides all these, there is yet another gift named our preservation, whereby God hath preserved vs from so many dangers into which others haue fallen, and wherein we had fallen also, if Gods holy hand had not stayed vs: as from superstition, heresie, and infidelity, and many other greiuous sinnes: and especially from death and damnation, which long ago by our wickednesse we deserued to haue bene executed vpon vs.

Apo. 3.

Also there are the benefites of godly inspirations and admonitions, wherby God hath often both knocked inwardly at the doore of our conscience, and warned vs outwardly by so many wayes and meanes: as are good bookes, good Sermons: good exhortations, good company, good example of others: and an hundreth meanes els, which he at diuers times hath and doth vse, thereby to gaine vs and our soules vnto his eternal kingdome, by stirring vs to abandon vicious life, & to betake our selues to his holy and sweete seruice.

15 Al which rare and singular benefites being measured, either according to the value of themselves: or according to the loue of that heart, from which they do proceed, ought to moue vs most vehemently to gratitude towards the giuer: which gratitude shoulde be to resolute our selues at length to serue him vnfainedly, and to preferre his fauour before all wordly or mortall respectes whatsoever. Or if wee cannot obtaine so much of our selues, yet at leastwise not to offend him anye more by our sinnes and wickednesse.

There

16 There is not so fierce or cruell a nature in the worlde (as I noted before) but is mollified, allured, and wooen by benefites and stories do make report of straunge examples in this kinde, euen among brute beasts, as of this gratitude of Lions, dogs, & the like, towards their maisters and benefactors. Only an obstinate sinner is hee, among all the sauage creatures that are, who neither benefites can mooue, nor curtesies can mollifie: nor promises can allure: nor giftes can gaine to the faithfull seruice of God his Lord and maister.

*Aelian in
bist. anima.*

17 The greatest sinner that is in the worlde, If hee giue his seruant but twentie nobles a yeere, or some little farme to lyue vppon, and for this they serue him not at a becke: he crieth out of their ingratitude: & if they should further maliciously seeke to offende him, & to ioyne with his professed enimie against him: how intollerable a matter would it seeme in his sight? And yet hee himselfe, dealing much more ingratfully & iniuriously with God, thinketh it a matter of no consideration, but easily pardonable. I saye, hee dealeth more ingratfully with God, for that he hath receyued a thousand for one, in respecte of all the benefites that a mortall manne can giue to another: for hee hath receiued all in all from God: the breade which he eateth: the grounde which he treadeth: the light which he beholdeeth: together with his eyes to see the sun: and finally whatsoeuer is within, or without his body: as also the minde with the spirituall giftes thereof, whereof eche one is more woorth than a thousande bodies:

*The intol-
lerable m-
gratitude
of a sinner.*

Sin perse-
cuted Christ
vnto death.

Gods come
plaint as
guilt sin-
ners.

Isai. 34

Iere. 2.

Isai. 1.

I saue also that he dealeth more injuriously with GOD, for that notwithstanding all these benefites, he serueth Gods open enemy the Diuell, and committeth daylie sinne and wickednesse, which God hateth more than any heart created can hate a mortal enemy, being that in verie deed, which persecuted his sonne our sauior, with such hostilitie, as it tooke his most pretious life from him; and nayled him fast to the wood of the crosse.

18 Of this extreame ingratitude and iniurie, GOD himselfe is inforced to complaine in diuers places of the scripture, as where he saith: *Retribuēbant mihi mala pro bonis*: They returned mee home euill for good. And yet much more vehementlye in another place he calleth the heauens to witness of this iniquitie, saying: *Obstupescite celi super hac*: O you heauens be you astonished at this. As if hee shoulde say by a figuratiue kinde of spech, goe out of your wittes you heauens with maruell, at this incredible iniquitie of man towards me. For so he expoundeth the whol matter more at large in an other place: *Audite celi, & auribus percipite terra*: Harken ye heauens, and thou earth bend hither thine eares: *Filios nutruui & exultauui, ipsi autem spreuerunt me* I haue nourished vp children & haue exalted them, and now they contemne me. What a pitifull complaint is this of God agaynst most vile and base wormes of the earth? But yet God amplifieth this iniquitie more by certaine examples and comparisons: *The oxe* (saith he) *knoweth his owner, and the asse knoweth the manger of his Lord & maister*:
bus

but yet my people knew not me, woe be to the
 sinful nation, to the people laden with iniqui-
 tie, to this naughty seed, to wicked children.
 What complaint can be more vehement
 then this? What threatning can be more
 dreadful than this woe, comming from the
 mouth of him which may punish vs at his
 pleasure?

19 Wherefore (deere brother) if thou
 haue grace, cease to be vngratefull to God
 any longer: cease to offend him which hath
 by so many wayes preuented thee with be-
 nefites: cease to render euill for good; ha-
 tred for loue: contempt, for his fatherly af-
 fection towards thee. He hath don for thee
 all that he can: he hath giuen thee all that
 thou art: yea and (in a certaine manner) all
 that he is woorth himselfe: and meaneth
 besides to make thee partaker of al his glo-
 rie in the world to come, and requireth no
 more for all this at thy handes, but loue
 and gratitude. O (deere brother) why wilt
 thou not yeeld him this? Why wilt thou not
 doe as much to him, as thou wouldest haue
 another man to doe to thee, for lesse thā the
 tenne thousand part of these benefits: which
 thou hast receiue? For I dare wel saye, that
 if thou hadst giuen a man but an almes at
 thy dore, thou wouldest thinke him bounde
 to loue thee for it, albeit thou haddest no-
 thing in thee worth loue besides. But nowe
 thy Lord (besides these his giftes) hath infi-
 nite causes to make thee loue him, that is,
 al the causes which any thing in the world
 hath to purchase loue, and infinit more be-
 sides: for, if all the perfections of all things
 created in heauē & in earth (which do pro-

Esa 44.

Causes of
loue in God
beside his
benefites

cure loue) were put together in one, as all their beauties: all their vertues: all their nobility: all their goodnes, and the like: yet thy Lord and sauour whom thou contemnest, doth passe all this, and that by manye and infinite degrees: for that hee is not onely, all these things together; but also hee is verie beautie it selfe, vertue it selfe: wisdom it selfe: sweetnesse it selfe: nobilitie it selfe: goodnesse it selfe: & the very fountaine and wellspring where hence all these things are deriued by little peeces and parcels vnto his creatures.

A praiser

Psal. 24.

20 Be ashamed then (good christian) of this thy ingratitude, to so great, so good & bountifull a Lorde and resolue thy selfe for the time to come, to amende thy course of life and behauior towards him. Save with the prophet, which had lesse cause to say to than thou. *Domine propitiare peccato meo: multum est enim.* O Lorde pardon me mine offences: for it is great in thy sight. I knowe there is nothing (O Lord) which doeth so much displease thee, or dry vp the fountaine of thy mercy, and so bindeth thy hands frō doing good, as ingratitude in the receiuers of thy benefites, wherein hitherto I haue exceeded all other, but I haue done it (O Lord) in mine ignorance, not considering thy gifts vnto me, nor what account thou wouldst demaund againe of the same. Put now seeing thou hast vouchsafed to make me worthy of this grace also, wherby to see & know mine own state & default: I hope hereafter by direction of the same grace of thine, to shewe my selfe a better child towards thee. O Lord I am ouercom at the length with cōsideratiō
of

of thy loue: and how can I haue the hart to offend thee hereafter, seeing thou hast pre-
 nētēd me so many wayes with benefites, euen
 when I demanded not the same? Can I haue
 hands euermore to sinne against thee, which
 hast giuē vp thine own most tēder hands to
 be nailed on the crosse for my sinnes here-
 tofore? No, no, it is too great an iniury a-
 gainst thee (O Lord) and woe worth me that
 haue don it so oftē heretofore. But by thy ho-
 ly assistance, I trust not to return to such in-
 iquity for the time to come: to which (O
 Lord) I beseech thee for thy mercy sake, frō
 thy holy throne of heauen, to say, Amen.

CHAP. VIII.

*Of what opinion and feeling we shalbe, touch-
 ing these matters, at the time of our
 death.*



THE holy Scriptures doe
 teach vs, and experience
 maketh it plaine, that dur-
 ing the time of this life,
 the commodities, prefer-
 mentes, and pleasures of
 the world, doe possesse so
 strongly the hearts of many men, & do hold
 them chained with so forcible inchaunt-
 ments, being forsaken also vpon their iust
 desertes of the grace of God: say & threaten
 what a man can, and bring against them all
 the whole scripture, euen from the begin-
 ning of Genesis to the end of the Apoca-
 lips (as indeede it is all against sin and sin-
 ners) yet wil it preuaile nothing with them
 beeing in that lamentable case, as either

*The indu-
 ration of
 our hearts.*

Gen. 19.

Exod. 6.7.8

9.

Mat. 26.

Zach. 7.

they beleue not, or esteeme not whatsoever is sayd to that purpose against their settled life and resolution to the contrary. Of this we haue infinite examples in scripture: as of Sodom and Gomorra, with the Cities about, which could not heare the warnings that good LOT gaue vnto them. Also of Pharao, whome, all that euer Moses could do, either by signes or sayings, moued nothing. Also of Iudas, who by no sayre meanes or threatnings vsed to him by his maister, would change this wicked resolution, But especially the Prophets, sent from God, from time to time, to disswade the people from their naughty life, and consequently from the plagues hanging ouer the, doe giue abundant testimony of this: complaining euery where of the hardnes of sinners harts, that would not be moued with all the exhortations, preachings, promises, and thunderings that they could vse, The Prophet Zachary shal testifie for all in this matter, who saith of the people of Israell a litle before their destruction: *Hoc ait Dominus exercituum, &c.* This saith the Lorde of hostes: iudge iustly &c. And presentlye he addeth, *And they would not attend, but turning their backes went away, and stopped their eares to the end they might not heare, and they did put their heartes as an adamant stone, so the end they might not hear the law and the words which God did send in his spirit, by the hands of the former Prophets, whereby Gods great indignation was stirred vp.*

2 This then is, and alwaies hath bene the fashion of worldlinges, and reprobate persons,

sons, to harden their heartes as an adamant stone, against any thing that shall be t olde them for the amendment of their liues, and for the sauing of their soules. Whiles they are in health and prosperitie they will not know God. As in an other place hee complaineth yet, as the Prophet saith: *God will haue his day, with these men also when hee will be knowne*. And that is, *Cognoscitur dominus iudicia faciens*. GOD will be knowne when he beginneth to doe iudgement. And this is at the day of death, which is the next dore to iudgement, as the Apostle testifieth, saying: *It is appoynted for all men once to die, and after that ensueth iudgement.*

Esay. 1.

Psal. 9.

Heb. 9.

3 This I say is the day of God most terrible, sorrowfull, and full of tribulation to the wicked, wherein God will be knowne, to be a righteous God, and to restore to euerie manne according as hee hath done while hee liued: as Saint Paule saith, or as the prophet describeth it: *Hee will be knowne then to be a terrible God, and such a one, as taketh away the spirit of Princes, a terrible God to the kinges of the earth.*

Psa. 2. 13.

34. 37. 24.

At this day as there will be a great chaunge in all other thinges as mirth will be turned into sorrowe, laughinges, into weepinges: pleasures, into paines: stoutnesse into feare: pride into dispaire: and the like: so especially will there be a straunge alteration in iudgement and opinion: for that the wisdom of God, whereof I haue spoken in the former Chapters, and which (as the scripture saith) *is accounted holy of the wise of the worlde*: will then appeare in her like

The great change of thinges at the day of death.

1. Cor. 2.

Rom. 8.
1. Cor. 1.

nesse, and as it is in very deed, will be confessed by her greatest enemies, to be onely true wisdom: and al' carnall wisdom of worldlings, to be meere folly, as God calleth it.

Sap. 5.

4 This the holy scripture setteth downe cleerly when it describeth the verye speeches and lamentations of the wise men of this world at the last day, saying: touching the vertuous who they despised in this life: *Nos insensati &c.* We senselesse men did esteeme their life to be madnesse, and their ende to be dishonourable: but looke howe they are now accounted, among the children of God, and their portion is with the sinners. We haue erred from the way of truth: and the light of righteousness, hath not shined before vs: neither hath the sunne of vnderstanding: appeared vnto vs. Wee haue wearied our selues in the way of iniquitie and perdition, and we haue walked craggie pathes: but the way of the Lord we haue not knowne. Hitherto are the words of scripture: whereby we may perceyue what great chaunge of iudgement there will bee at the laste day, from that which men haue now of all such matters: what confessing of folly: what acknowledging of error: what heartie sorrow for labour loste: what fruitlesse repentance for hauing runne awry. Oh that menne would consider these thinges now. *We haue wearied out our selues,* (saye these miserable men) *in the way of iniquitie and perdition, and wee haue walked craggie pathes.* What a description is this of lamentable worldlings, who beat their braynes daylie, and wearie out their selues in pursue

sute of vanity, and chaffe of this worlde, for which they suffer notwithstanding more paines oftentimes, than the iust doe in purchasing of heauen? And when they arriue to, at the last day wearied and worne out with trouble and toile, they finde that all their labour is lost, all their vexation taken in vaine: for that the little pelfe whiche they haue gotten in the worlde, and for which they haue struggled so sore, will help them nothing, but rather greatly afflict and torment them: for better vnderstanding whereof, it is to be considered, that three things will principally molest these men at the day of their death, and vnto these may all the rest be referred.

§ The first is the excessive pains which commonly men suffer in the sepeia tion of the soule and bodie, which haue liued so long together as two deare freindes, vnit-
Of the seu's parting from the bodie: the first manner of misery in death

ted in loue and pleasure, and therefore most loth to part now, but onely that they are inforced thereunto. This paine may partly be conceiued by that, if we would driue out life, but from the least part of our bodies, as surgeons are wont to doe, when they will mortifie any place to make it breake: what a paine doth a man suffer before it be dead? What raging greife doth hee abide? And if the mortifying of one little part onely, doth so much afflict vs: imagine what the violent mortifying of all our partes together wil doe. For wee see that first the soule is driuen by death to leaue the extreme partes at the toes, feete, and fingers: then the legs
Those pines in death are especially to be restrained to the death of the world-ly, for the godly haue for the most part a singular comfort there in, and

*A similitude
expres-
sing the
paines of
death.*

and armes and so consequently one part dieth after another, vntill life be restrained onely to the heart, which holdeth out longest, as the principall part, but yet must finally be constrained to render it self though with neuer so much payne and resistaunce. which payne howe great and strong it is, may appeare by the breaking in peeces of the very stringes and holdes wherewith it was enuironed, through the excessiue vehemency of this deadly torment. But yet before it come to this point, to yeelde, no man can expresse the cruell conflict that is betwixt death and her, and what distresses shee abiderh in time of her agony. Imagine that a prince possessed a goodly ciy in all peace, wealth, and pleasure, and greatly freinded of all his neighbours about hym, who promise to assiste hym in all hys needes and affaires, and that vppon the sudden his mortall enemy shoulde come and besiege this citie, and taking one holde after another: one wall after another: one castle after another, shuld driue this prince only to a litle tower, and besiege him therein, all his other holdes being beaten downe; and his men slaine in his sight: what feare, anguish, and misery would this Prince be in? How often would hee looke out at the windowes and lope-holes of his tower, to see whether his freinds and neighbours would come to helpe him or no? And if he saw them all to abandone him, and his cruell enemy euen readie to breake in vpon him, would hee not be in a pitifull plight trowe you? And euē so fareth it with a poore soul, at the houre of death. The body wherein
the

she raigneth like a ioly princeſſe in al pleaſure, whiles it flouriſhed, is now battered & ouerthrowne by her enemy, which is death the armes, legs and other places wherewith ſhee was fortified, as with wals, and wordes during time of health, are now ſurpriſed and beaten to the ground, and ſhe is driuen onely to the heart, as to the laſt and extremeſt refuge, where ſhee is alſo moſt fierceſſy aſſailed in ſuch ſort, as ſhe cannot holde out long. Her deere freinds which ſothed her in time of proſperity & promiſed aſſiſtance, as youth, phiſicke, & other humane helps, doe now vtterly abandon her: the enemy will not be pacified or make any league, but night and day aſſaulteth this turret wherein ſhee is, and which now beginneth to ſhake and ſhiner in peices, and ſhee looketh hoorely when her enemy in moſt raging and dreadfull maner, will enter vpon her. What thinke you is now the ſtate of this afflicted ſoule? It is no maruel if a wiſe man become a foole, or a ſtout worling moſt abieect, in this inſtant of extremity as we often ſee they doe in ſuch ſort, as they can diſpoſe of nothing wel, either towards God or the world at this hoore: the cauſe is the extremitie of pains, oppreſſing their minds as S. Auſten alſo proueth (or ſome other vnder his name) and giueth vs therewithal a moſt excellent forewarning, if men were ſo gracious as to follow it: When you ſhal be in your laſt ſickeſſe, deere brother (ſaieth he) O how hard and painefull a thing wil it be for you to repent of your faults committed (And why is this but onely for that, all the intention of your mind will run thither, where

*Ser. 48. ad
frat. in creg
me.*

where all the force of your paine is? Many impediments shall let men at that daye as the paine of the body, the feare of death, the sight of children (for the which their fathers shall oftentimes thinke themselves often damned) the weeping of the wife, the flattery of the world, the temptation of the diuell, the dissimulation of Phisitions for lucre sake, and the like.

And beleene thou (O man) which readeest this, that thou shalt quickly prooue al this true vpon thy selfe, and therefore I beseech thee that thou wilt repent before thou com vnto this last day, dispose of thy house and make thy testament while thou art thine owne man: for if thou wilt tary vntil the last day, thou shalt be led whither thou wouldest not. Hirherto are the Authors words.

The second
matter of
misery in
death.

6 The second thing which shall make death terrible and greiuous to a worldlye man is the sudden parting (and that for euer and euer) from all the things, which he loued most deerely in this life: as, from his riches, possessions, honours, offices, faire buildings, with their commodities, goodly apparell with riche iewels, from wife and children, kindred and freinds, and the like: wherewith he thought himselfe a blessed man in this life, and now to bee plucked from them vpon the sudden, without euer hope to see or vse them againe, oh what a greife, what a torment will this be? For which cause the holy Scripture saith: *Omors quam amara est memoria tua homini pacem habenti in substantiis suis?* O death, how bitter is thy memory vnto

vnto a man that hath peace and rest in his substance and riches? As who woulde saye there is no more bitterness or griefe in the worlde to such a man, than to remember or thinke on death onely, but muche more to go to it himselfe, and that out of hande, when it shalbe saide vnto him, as Christ reporteth it was to the great wealthie man in the Gospel, which had his barnes full, and was come now to the highest top of felicitie, *Stulte hac nocte animam tuam repetent a te, quæ autem parasti, cuius eris?* Thou foole euen this night they will take thy soule from thee, and then who shall haue al that thou hast scraped together? Luc. 12

7 It is vnpossible I say for any tongue to expresse the dolefull state of a worldlie *The sorrow* man in this instant of death, when nothing *of leauing* that euer he hath gathered together, with *all*, so much labour and toyle, and wherein hee was woont to haue so muche confidence, will nowe doe him good any longer, but rather afflict him with the memorie thereof, considering that hee must leaue all to others, and goe himselfe to giue account for the gettinge and vsinge of the same, (perhaps to his eternall damnation) whiles in the meane time other men in the worlde doe liue merrily and pleasantlie vppon that hee hath gotten, little remembring, and lesie caring for him, which lyeth perhaps burning in vnquenchable fire, for the riches left vnto them. This is a wofull and lamentable point, which is to bring many a man to great sorrowe and anguish of heart at the last day, when all earthly ioyes must be left, all pleasures and commodities
for

*The day of death**The 1. parte*

for euer abandoned. Oh what a dolefull day of parting will this be : What wilt thou say (my friende) at this daye, when all thy glorie, all thy wealth, all thy pomp is come to an end? What art thou the better now to haue liued in credit with the worlde? In fauour of princes? Exalted of men? Feared, reuerenced, and aduanced: seeing nowe all is ended, & that thou canst vse these thinges no more.

*The thirde
matter of
miserie in
death.*

Ecd. 10.

8 But yet there is a thirde thing whiche more then all the rest will make this day of death to be troublesome and miserable vnto a worldly man, and that is, the consideration what shall become of him, both in bodye, and soule. And for his bodye, it will be no small horrer to think that it must inherite serpents, beastes, and wormes, as the scripture sayeth, that is, it must be cast out to serue for the food of vermines: that body I meane, which was so delicately handled before, with the varietie of meates, pillowes, and beds of down, so trimly set forth in apparell, and other ornamentes, whereupon the winde might not blowe, nor the Sunne shine: that bodye (I saye) of whose beautie there was so much pride taken, and whereby so great vanitie and sinne was committed: that bodye, whiche in this worlde was accustomed to all pampering, & could abide no austeritie or discipline, must nowe come to be abandoned of all men, and left onely to be deuoured of wormes. Whiche thing, albeit it cannot but breed much horror in the heart of him that lieth a dying: yet is it nothing in respect of the dreadfull cogitations, which he shall haue touching his

*The cogi-
tation of
the body.*

his soule: as what shall become of it? Whether it shall goe after his departure out of the bodie? And then considering that it must go to the iudgement seat of God, and there to receaue sentence either of vnspeakable glory, or supportible paines: He falleth to consider more in particular the danger thereof, by comparing Gods iustice and threatens (set down in scripture agaynst sinners) with his owne life: he beginneth to examine the witness: which is his conscience, and he findeth it ready to lay infinit accusations against him, when he commeth to the place of iustice.

9 And now (deere brother) beginneth the miserie of this man. For scantly there is not a seuerer sayeng of God in all the scripture, which commeth not now to his mind, to terrefie him withall at this instant: as, If *Mat. 19.*
 thou wilt enter into life keepe the commandments. He that sayeth he knoweth GOD, *1. Iohn. 2.*
 and kepeth not his commandmentes, is a lyar, Many shall say vnto me at that daye, Lord, Lord, &c. Not the hearers of the law but the doers of the lawe shall be iustified. *Mat. 7.*
 Goe from me all workers of iniquitie, into e. *Rom. 2*
 uerlasting fire. Doe not you know, that wicked men shall not possesse the kingdome of *Luc. 13.*
 God? Be not deceiued, for neither fornicators, nor idolaters: nor adulterers, nor vncleane handlers of their owne bodies, nor Sodomits, nor theeves, nor couetous men, nor drunkards, nor backbiters, nor extortioneres shall euer possesse the kingdome of god. If you liue according to the flesh, you shall die: and the works of the flesh are *Rom. 8*
 manifest, as fornication, vncleannesse, wan- *Gal. 5.*
 tonnesse

2 Cor^o. 5.
1er. 2.
Apoc. 20
2. Pet. 2.

1 Pet. 4.
Mat. 16.

ronnesse, luxury, poysoning, enmities, contentions, emulations, hatred, strife, dissensions, sectes, enuy, murder, drunkennes, gluttony, and the like. Wherefore I foretell you, as I haue tolde you before, that they which doe these things shall neuer attaine to the kingdome of God: We must all be presented before the iudgement seate of Christ, and euery man receiue particularly according as he hath done in this life, good or euil, euery man shall receiue according to his workes. God spared not the Angels when they sinned. You shall giue account of euery idle worde at the day of iudgement. If the iust shall scarce be sau'd, where shall the wicked man and sinner appeare? Fewe are sau'd, and a rich man shal hardly enter into the kingdome of heauen.

10 All these things (I say) and a thousande more touching the seuerity of Gods iustice, and the account which shal bee demanded at that day; will come into his minde that lyeth a dving, and our ghostlie enemy (which in this life laboured to keep these things from our eyes, thereby the easier to drawe vs to sinne) will now lay all and more to, before our face: amplifying & vring euery point to the vttermost: alleasing alwayes our conscience for his witness. Which when the poore soule in dying cannot denie, it must needes terrifie her greatly: for so we see that it doth dayly, euen many good & vertuous men. S. Ierome reported of holy S. Hilarion, whose soule being greatly afearde, vpon these considerations: to go out of the body: after long conflict, hee tooke courage in the ende, and

and saide to his soule : Goe out my soule, Ierom. in
goe out: why art thou afearde : thou hast seru'd
Christe almost threescore & tenne Ista Hilar.
yeares, and art thou nowe afearde of death? abba.
But if so good a man was, so afearde at this
passage, yea : suche an one as had seru'd
God with all puritie of life, and perfecte
zeale for threescore and tenne yeares toge-
ther: what shall they bee, whiche scarce
haue seru'd God truely one day in al their
liues, but rather haue spent all their yeares
in sinne and vanitie of the worlde? Must not
these men bee needs in great extremitie at
this passage.

II Nowe then (deere Christian) these
thinges beeing so, that is, this passage of
death being so terrible, so dangerous, & yet
so vnauoydable as it is : seeing so manye
men perishe, and are ouerwhelmed daylye
in the same, as it cannot bee denyed but
there doe and both holy scriptures and an-
cient fathers doe testifie it by examples and
recordes vnto vs : what man of discretion
would not learne to be wise by other mens
dangers? Or what reasonable creature wolde
not take heede, and looke about him, bee-
ing warned so manifestly, and apparantlye,
of his owne perill? If thou be a Christian,
and doest belecue indeed, the things which
Christian faith doth teach thee : then doest
thou knowe and moste certainly beleue
also, that of what state, age, strength, dig-
nitie, or condition soeuer thou bee nowe,
yet that thou thy selfe (I saye) which nowe
in health and myrth readeest this, and thin-
kest that it little pertaineth to thee, muste
one of these daies (& it may be shortly after
the

the reading hereof come to prone all these thinges vppon thy selfe, which I haue here written: that is, thou must with sorrowe & grieve be inforced to thy bed, and there after all thy strugglings, with the dartes of death, thou must yeelde thy bodie whiche thou louest so much, to the bait of wormes, and thy soule to the triall of iustice, for her doings in this life.

*A verie
profitable
considera-
tion.*

12 Imagin then (my friende) thou I saye which are so fresh and frolike at this daye, that the tenne, twentie, or two yeres, or (it may be) two monethes, which thou halte yet to liue, were nowe ended, and that thou were euen at this present, stretched out vpo a bed, wearied and worne with dolour, and paine, thy carnal friendes about thee weeping and howling, the Phisitions departed with their fees, as hauing giuen thee ouer, and thou lying there alone mute and dumbe in most pitifull agonie, expecting from moment to moment, the last stroke of death to be giuen thee. Tell mee, in this instant, what woulde all the pleasures and commodities of this worlde doe thee good? What comfort would it be to thee, to haue beene of honour in this world, to haue been riche, and purchased much, to haue borne office, and beene in the princes fauour? To haue left thy children or kinred wealthie, to haue troden down thine enimies, to haue stirred much, and borne great swaye, in this life? What ease (I say) or comfort woulde it be to thee, to haue beede fayre, to haue beene gallant in apparell, goodly in personage, glittering in golde? Woulde not all these things rather afflict than profit thee at
this

this instant? For now shouldest thou see the vanities of these trifles: now would thy hart beginne to say within thee: O follie & miserable blindnesse of mine! Lo, here is an end now of al my delights and prosperities: all my ioyes, all my pleasures, all my mirth, all my pastimes are now finished: where are my friends, which were wont to laugh with mee? My seruants wont to attend mee, my children wont to disport me? Where are all my coches and horses, wherewith I was wont to make so goodly a shew, the cappes and knees of people woont to honour mee, the troupes of suters following mee? where are all my daliances and trickes of loue: all my pleasant musicke: al my gorgeous build- ings: all my costly feastes and banquetings? And aboue all other, where are my deere and sweete friends, who seemed they would neuer haue forsaken mee? But all are nowe gone, and haue left mee here alone to answer the reckoning for all, and none of them will doe so much as to goe with mee to iudgement, or to speake one worde in my behalfe.

13 Wo worth to mee, that I had not fore seene this day sooner, & so haue made better prouision for the same: it is nowe too late, and I feare mee I haue purchased eternall damnation, for a litle pleasure, & losse vnspcakable glorie, for a fleting vanitie.

Oh how happie and twise happie are they which so liue, as they may not bee afearde of this day? I nowe see the difference betwixt the endes of good and euill, & maruel not though the scriptures saye of the one:

The death of Saints is precious. And of
the

The cogitation and speeches of the soule at the day of death.

Psal. 1. 1.

The day of death

The 1. part

Psal. 33.

the other: *The death of sinners is miserable.* Oh that I had liued so vertuously as some other haue doone, or as I had often inspyrations from God to doe: or that I hadde doone the good deedes I might haue done: how sweete and comfortable would they be to me nowe in this my last, and extreamest distresse?

Enc. 21

Psal. 4.

14 To these cogitations and speeches (deere brother) shall thy heart be inforced, of what estate soeuer thou be, at the houre of death, if thou doe not preuent it now by amendment of life, which onely can yeelde thee comfort in that sorowful day. For of good men the iudge himselfe saith; *His autem fieri incipientibus respicite & leuate capita vestra, quoniam appropinquat redemptio vestra.* When these things begin to come vpon other men, doe ye lift vp your heads, for that your redemption cometh on, from the labors and toiles of this world. And the holy prophet saith of the vertuous manne whiche hath doone good workes in this life, that hee shall be at this time, *Beatus vir:* An happie man. And he giueth the cause; *Quia in die mala liberabit eum dominus, & opem feret illi super lectum doloris eius:* For that God will deliuer him in this euill day, and will assist him vpon the bed of his sorowe. Which is meant (no doubt) of the bed of his last departure especially, for that of all other beds, this is the most sorowfull, as I haue shewed, being nothing elte but an heape of all sorrowes together, especially to them which are drawen vnto it before they are readie for the same, as commonlye all they are, whiche deferre their amendement from

from day to day, and do not attende to liue in such sort now as they shal wish they had done when they come to that last passage.

CHAP, 9.

Of the paynes appointed for sinne after this life.



Mongest all the meanes which God vseth towards the Children of men, to moue them to this resolution, whereof I intreat, the strongest & most forcible (to the cōmō sort of men)

is the consideration of punishments prepared by him for rebellicus sinners, and transgressors of his commaundements. Wherefore he vseth this consideration often, as may appeare by all the Prophets, who doe almost nothing else, but threaten plagues and destruction to offenders. And this meane hath oft times preuailed more than any other that could be vsed, by reason of the natural loue which we beare towards our selues & consequently the naturall feare which wee haue of our owne daunger, So we read that nothing could moue the Niniuits so muche as the foretelling thē of their imminent destruction. And S. Iohn Baptist, although he came in a simple and contemptible maner, yet preaching vnto the people, *The terror of vengeance to come, and that the axe was now put to the trees, and cut downe for the fire all those which repented not*: Hee moued the very publicans and souldiers to feare (which otherwise are people of

The force of feare.

Jonas 5.

Mat. 5.

Mar. 1.

Luc. 1.

of verie hard mettall) who came vnto him vppon this terrible embassage, and asked what they should doe to auoyde these punishments?

2 Cor .5.

*In ferm. de
primordiis*

Pro.9

2 After then that we haue considered of death, & of Gods seuerer iudgement, which ensueth after death, and wherein euery man hath to receaue according to his workes in this life, as the scripture saith: it followeth that wee consider also of the punishments which are appointed for them that shall be found faulty in that account, hereby at leastwise (if no other consideration will serue) to induce Christians to this resolution of seruing God. For, as I haue noted before, if euery man haue naturallie a loue of himselfe, and desire to conserue hys owne ease, then should he also haue feare of perill, whereby he is to fall into extreme calamity. This expresseth S. Barnarde excellently according to his wont : O man (saith he) if thou haue left al shame (which appertaineth to so noble a creature as thou art) if thou feele no sorrow (as carnal men doe not) yet lose not feare also, which is found in very beastes. Wee vse to loade an asse, and to wearie him out with labor and hee careth not, because hee is an asse: but if thou wouldest thrust him into the fire, or sling him into a ditch, he would auoyde it as much as he coule, for that hee loueth life, and feareth death. Feare thou then, and be not more insensible than a beast: feare death: feare iudgement: feare hell. This feare is called the beginning of wisdome, and not shame or sorrowe, for that the spirite of feare is more mighty to resiste sinne than

than the spirit of shame or sorrowe, wherefore it is said *Remember the ende and thou shalt neuer sinne.* That is, remember the final punishments appointed for sinne after this life. Thus far S. Barnard. Eccles. 7.

3 First therefore to speake in general of the punishments reserued for the life to come, if the scripturs did not declare in particular their greatnesse vnto vs: yet are there many reasons to perswade vs, that they are most seuerely dolorous, and intollerable. For first, as God is a God in all his works, that is to say, great, woonderfull, and terrible: so especially he sheweth the same in his punishments, beeing called for that cause in scripture: *Deus iustitia:* God of iustice. As also *DEVS ultionum*, GOD of reuenge. Wherefore seeing all his other workes, are full of Maiestie and exceeding our capacities: we may likewise gather, that his hande in punishment must be woonderfull also. God himselfe teacheth vs to reason in this manner: when he saith: *And will ye not then feare me? And will ye not tremble before my face, which haue put the fande as a stoppe into the Sea, and haue giuen the water a commandement neuer to passe it, nor when it is most troubled and the floodes: most outrageous?* As who would say: If I am woonderfull and doe passe your imagination, in these workes of the Sea, and others, which you see dayly: you haue cause to feare me, considering that my punishments are like to be correspondent to the same. Gods maiestie.
Psal. 71.
Deut. 10
Psal. 4.
Psal. 93.

4 Another coniecture of the great & seuerely iustice of God, may be the consideration

Psal. 84.

Esay. 1 3.

Psal. 27

Gods patience,

of his infinite and vnspeakeable mercie: the which as it is the very nature of GOD, and without ende or measure, as his godhead is: so is also his iustice. And these two are the two armes (as it were) of God, imbracing and kissing one the other, as the scripture sayeth, therefore as in a man of this worlde, if we had the measure of one arme, he might easily coniecture of the other: so seeing the woonderfull examples dayly of Gods infinite mercy towards them that repent: we may imagine by the same, his seuerer iustice towards them, whom he reserueth to punishment in the next life, and whom for that cause, he calleth in the scriptures: *Vasa furoris*: Vessels of his furye, or vessels to shew his fury vpon.

5 A third reason to perswade vs of the greatnesse of these punishments, may be the marueilous patience, and long suffering of God in this life; as for example, in that he suffereth diuise men from one sinne to another: from one day, to another: from one yeare, to another: from one age to another: to spende all (I saye) in dishonour and despite of his maiesty, adding offence to offence, and refusing al perswasions, allurements good inspirations, or meanes of freindshippe, that his mercy can deuise to offer for their amendment. And what man in the worlde coulde suffer this? Or what mortall heart can shewe such patience? But nowe if all this shoulde not be requited with seueritie of punishment, in the world to come, vpon the obstinate: it might seeme against the law of iustice and equity: and one arme in God might seeme longer than

than the other. S. Paule toucheth this reason in the Epistle to the Romaines, Where he saith: *Doest thou not know that the benignitie of God is vsed to bring thee to repentance? And thou by thy hard and impenitent heart dost hoord vp vengeance vnto thy selfe, in the day of wrath, and appearance of Gods iust iudgement, which shall restore to euery manne according to his workes?* He vseth here the wordes of Hoording vppe of vengeance, to signifie that euen as the couetous man doeth hoorde vp money to money daylie to make his heape great: so the vnrepentant sinner doeth hoorde vp sinne to sinne: and GOD on the contrarie side hoordeth vp vengeance to vengeance, vntill his measure bee full to restore in the ende: *Measure against Measure: as the Prophet sayeth, and to paye vs home: According to the multitude of our owne abominations, This God meane when hee sayde to Abraham: That the iniquitie of the Amorrhians were not yet ful vppe.* Also in the reuelations, vnto Saint Iohn the Euangelist, when hee vsed this conclusion of that booke: *Hee that doeth euill, let him yet doe more euill: and hee that lyeth in filth, let him become more filthie: for behold, I come quickelye, and my reward is with me, to render to euery man according to his deedes* By which wordes God signifieth that his bearing & tollerating with sinners in this life, is an argumēt of his greater seueritie in the life to come, which the prophet Dauid also declareth, when talking of a careless sinner he sayth: *Dominus iridebit eum quoniam prospicit quod veniet dies eius*

Rom. 2.

Esay. 27.

Iere. 19.

Gen. 15.

A po. 21.

Psal. 36.

Eecl. 7

The Lorde shall scofe at him , foreseeing that his day shal come. This day (no doubt is to bee vnderstoode the daye of account and punishment after this life , for so doth God more at large declare himselfe in another place in these words : *And thou sonne of man this saith thy Lord God : the ende is come, nowe (I say) the ende is come vpon thee. And I will shewe in thee my furie , and will iudge thee according to thy waies. I will laie against thee all thy abhominations , and my eye shall not spare thee, neither will I take any mercy vpon thee , but I will put thine owne waies vpon thee, and thou shalt knowe that I am the Lorde. Behold affliction cometh on, the end is come, the ende (I saye) is comen: hath watched against thee, and behold it is come: crushing is nowe come vpon thee : the time is come: the day of slaughter is at hande . Shortlie will I powre out my wrath vpon thee , and I wyll fill my furie in thee , and I will iudge thee according to thy waies , and I wil laie all thy wickednesse vpon thee: mine eye shall not pitie thee: neither will I take any compassion vpon thee: but I wil laie thy waies vpon thee , and thine abhominations in the middest of thee, and thou shalt knowe that I am the Lorde that striketh. Hitherto is the speech of God himselfe.*

Of paines in particular.

Heb. 10.

6 Seeing then nowe wee vnderstande in generall , that the punishments of God in the life to come are most certain to be great and seuerer, to all such as fall into them (for which cause the apostle saith : *Horrendum est incidere in manus Dei viventis* : It is an horrible thing to fall into the hands of the

the living God let vs consider somewhat in particular what manner of paines and punishments they shall be.

7 And first of all touching the place of punishment appointed for the damned, commonly called hell, the scripture in diuerse languages, vseth diuerse names, but all tending to expresse the greivousnesse of punishment there suffered. As in Latine it is called *Infernus*, a place beneath or vnder the grounde (as moste of the olde fathers doe interpret) But whether it bee vnder grounde or no, most certaine it is, that it is a place most opposite to heauen, which is saide to be aboue. And this name is vsed to signifie the miserable suppressing and hur-ling downe of the damned, to bee troden vnder the feete, not onely of God, but also of good men for ever. For so sayeth the scripture. Beholde the day of the Lord cometh burning like a furnace, and all proude and wicked men shall bee strawe to that furnace, and you that feare my name, shall treade the downe, and they shall be as burnt ashes vnder the soles of your feete in that day. And this place this shall be one of the greatest miseries that can happen to the proud & stout potentates of the world, to be throwen down with such contempt, & to be trode vnder feet of al the whom they so much despised in the world.

8 The Hebreweworde which the scripture vseth for hel, is *Scol*, which signifieth a great ditch or dungeon. In which sense it is also called in the Apocalips: *Lacus ira Dei*: The lake of the wrath of God. And againe: *Stagnum ardens igne & sulphure*: A poole burning with fire and brimstone. In Greeke

Of the name of hel in diuers tongues

Esa. 5. & 38.

Mal. 4.

B

**The matter in hand is not by substantial-ly proved.*

Esa. 14.

Mat. 14.

Apo. 14.

Apo. 11.

Of Punishment

The 1. part.

Mar. 11. the scripture vseth three words for the same
 In com. su- place. The first is, *Ekades*, vsed in the Gos-
 pra verba, pell, which (as Plutarke noteth) signifieth a
 vine laten- place where no light is. The seconde is *Zo-*
 ter. phos, in S. Peter, which signifieth darkenes
 2. Pet. 4. it selfe. In which sense it is called also of
 Iob. 10. Iob: *Terra tenebrosa*, & *operta mortis calig-*
 Mat. 22. *ine*: A darke lande, and ouerwhelmed with
 & 15. deadly obscuritie. Also in the Gospell: *Tes-*
 2. Pet. 4. *nibra exteriores*, vnder darkenesse. The
 the thirde Greeke worde is *Tartaros*: vsed also
 by Saint Peter: which worde being deriued
 of the verbe *Tarasso*, which signifieth to ter-
 rifie, trouble, and vex, importeth an horrib-
 ble confusion of tormentors in that place:
 Iob. 10. euen as Iob saith of it: *Ibi nullus ordo, sed*
semperternus horror inhabitat: There dwelleth
 no order, but euerlasting horror.

9 The Chaldie world, which is also vsed
 Mat. 5. 10 in the Hebrew, and translated to the Greek,
 18. 23. is *Gehenna*, first of all vsed by Christ for the
 Mar. 9. place of them which are damned, as S. Ie-
 Luc. 12. rôme noteth vppon the tenth chapter of S.
 Mathewes gospell. And this worde beyng
 compounded of *Gee* and *Hinnom* signifieth
 a valley nygh to Ierusalem, called the
 valley of Hinnom, in which the olde Ido-
 latrous Iewes, were woont to burne alyue
 their owne children in the honour of the
 diuel, and to sound with trumpets, timbrels,
 and other loude instrumentes, whiles they
 were dooing thereof, that the childrens
 voices and cryes might not be heard: which
 place was afterwarde also vsed for the receit
 of all filthinesse, as of dounge, deade carions
 and the like. And it is most probable, that
 our Sauour vsed this worde aboue all other
 for

The valley
 Hinnom.

for hell, thereby to signifie, the miserable burning of soules in that place, the pitifull clamors and cryes of the tormented: the confuse and barbarous noyse of the tormentors: together with the most lothsome filthinesse of the place, which is othetwise described in the scriptures, by the name of adders, snakes, cocatrices, scorpions and othet venomous creatures, as shall be afterward declared.

10 Having declared the names of this place, and thereby also in some part, the nature: it remaineth now, that wee consider, what manner of paynes menne suffer there. For declaration wheteof, wee must note, that as heauen and hell are contrary, assigned to contrary persons, for contrarie causes: so haue they in all respectes, contrary properties, conditions, and effectes, in such sort, as whatsoeuer is spoken of the felicity of the one, may serue to inferre the contrarie of the other. As when Saint Paule saith, that *No eye hath seene, no eare heard, nor heart conceiued the ioyes that God hath prepaped for them that shalbe saued.* Wee may inferre, that the pains of the damned must be as gear. Againe, when the scripture saith that the felicity of them in heauen is a perfect felicity, contayning *Omne bonum*: All goodnesse. So that no one kinde of pleasure can be imagined which they haue not: wee must thinke on the contrary part, that the misery of the damned, must also be a perfect misery, containing all afflictions that may be, without wanting any. So that, as the happinesse of the good is infinite, and yninerfall: so also is

*The paynes
of hel yniner-
uersal*

1. Cor. 2

Exod. 33.

the calamitie of the wicked infinite, and vniuersall. Now in this life all the miseries and paine which fall vpon man, are but particular, and not vniuersall. As for example wele one man payned in his eyes, another in his backe: Which particular paines notwithstanding sometimes are so extreame as life is not able to resist them, and a man would not suffer them long for the gayning of many worlds together. But suppose now a man tormented in al the partes, of his body at once, and in his head, his eyes, his tongue, his teeth, his throte, his stomacke, his belly, his backe, his hearte, his sides, his thighes, and in al the ioynts of the bodie besides: suppose (I say) he were most cruelly tormented with extreme pains in all these parts together, without ease or intermission? What thing could be more miserable than this? What sight more lamentable?

If thou shouldest see a dogge ly in the streete so afflicted: I knowe thou couldest not but take compassion vpon him. Wel the consider what difference there is betwene abiding these paines for a weeke, or for all eternities, in suffering them vpon a soft bed or vpon a burning grediron & boyling furnace: among a mans freindes comforting him, or among the furies of Hell whipping and tormenting him. Consider this (I say gentle reader) and if thou wouldest take a great deale of labor, rather than abid the one, in this life: be content to sustaine a

Peculiar torments for e little paine, rather than to incurre the other in the life to come.

every person 11 But to consider these things yet further,

ther, not onely all these partes of the bodye which haue beene instrumentes to sin, shall be tormented together, but also euerie sense both externall and internall for the same cause shall be afflicted with his particular torment, contrarie to the obiecl wherein he delighted most, and tooke pleasure in this world. As if for example, the lasciuious eies were afflicted with the vgly & feareful sight of diuels: the delicate eares, with the horrible noyse of damned spirits: the nose smell, with poysoned stench of brimstone, and other vnsupportable filth: the dayntie taste, with most rauenous hunger and thirst: and all the sensible partes of the body with burning fire. Againe, the imagination shall be tormented, with the apprehension of paines present, and to come, the memorie with the remembraunce of pleasures past: the vnderstanding, with consideration of the felicitie lost, and the miserie nowe come on. O poore Christian, what wilt thou doe amidst the multitude of so greuous calamities.

12. It is a wonderfull matter, and able (as one father saith) to make a reatonable man goe out of his wits, to consider what God hath reuealed vnto vs in the scriptures, of the dreadfull circumstances of this punishment, and yet to see how little the rechelesse men of the worlde doe feare it. For firste, as touching the vniuersalitie, varietie, & greatnesse of the paine, not onely the reasons before alledged, but also diuers other considerations in the scriptures do declare. As where it is saide of the damned; *Cruciantur die ac nocte*: They shall be tormented

The paines of hell exercised for torment, not for chastisement.

*Apo. 20.
C 14.*

Apo. 18.

Luc. 61.

day and night. And againe : *Date illi tormentum*: Giue her torment, speaking of Babylon in hell, by which is signified, that the paines in hell are exercised, not for chastisement, but for torment of the parties.

And tormentes commonly wee see in this worlde to be as great and as extreme, as the wit of a manne can reach to deuise . Imagine then, when God shall laye his heade to deuise tormentes (as he hath doone in hell) what manner of torment will they be.

The feare
nature of
hel.

13 If creating an element; heere for our comfort (I meane the fire) hee could create the same so terrible as it is , in such sort as a man would not hold his onely hande in it one day, for to gaine a kingdome : what a fire thinke you hath he prouided for hell, which is not created for comfort , but onely for torment of the parties ? Our fire hath many differences from that , and therefore is truely sayde of the holy fathers, to be but a painted and fained fire in respect of that. For our fire was made to comfort (as I haue saide) and that to torment . Our fire hath neede to be fedde continually with woode, or else it goeth out: that burneth continuallye , without feeding . Ours giueth light: that giueth none . Ours is out of hys naturall place , and therefore shiffteth to ascende, and to get from vs, as wee see : but that is in the naturall place , where it was created, and therefore it abideth there perpetually . Ours consumeth the matter layde in it, and so quickly dispatched the payner: that tormenteth , but consumeth not, to the ende the payne maye be euerlasting . Our fire is extinguished with water, and greatly abated

abated by the coldenesse of the aire about it that hath no such abatement, or qualification. Finally, what a strange and incredible kind of fire that is, appeareth by these wordes of our Sauour so often repeated, *There shall be weeping and gnashing of teeth.* Weeping is to be referred to the effect of extreame burning in that fire, for that the torment of scalding and burning inforceth teares sooner than anie other torment, as appeareth in them, which vppon the sudden doe put an hote thing into their mouth, or scolde any other part of their bodie, And gnashing of teeth or chattering at least (as euery man knoweth) proceedeth of great and extreme cold. Imagine then what a fire this is, which hath such extreame effectes both of heat and colde. O mighty Lorde what a strange God art thou? How woonderfull and terrible in all thy workes and inuentions? How bountifull art thou to those that loue and serue thee? And how seuerer to them which contempne thy commaundements? Hast thou deuised a waye how they which lye burning in a lake of fire and brymstone, shall also be tormented with extreame colde? What vnderstanding of man can conceiue how this may be. But thy iudgements (O Lord) are a depth without bottome, and therefore I leaue this to thy onely prouidence, praying thee eternally for the same.

14 Besides these generall paynes common to all that be in that place, the Scripture signifieth also that there shall be particular torments peculiar both in quality & quantitie to the sinnes and offences of each offender.

Mat. 8. 13.

22. 24.

Luc. 13.

B

Gnashing & chattering of the teeth are not all one, and proceede of diuers causes.

Apo. 21.

Psa 35.

Particular paines for particular offenders.

Of punishments

The .1. parte.

Esay. 17. offender. For to that end sayeth the Pro-
 phet Esay to God, *Thou wilt iudge me a-
 Esay. 28. measure against measure*, And God sayeth of
 ler. 2. himself, *I wil exercise iudgement in weight
 Apoc. 20. and iustice in measure*. And that is the
 Psal. 17. 98. meaning of al those threatens of God to sin-
 Eze. 24. ners, where he sayeth that he wil pay them
 Ofre. 12. home according to their particular works,
 Zach. 1. and according to the inuentions of their
 owne hearts. In this sense it is said in the
 Apocalips, of Babylon now thrown downe
 into the Lake, *Looke howe muche shee hath
 Apo. 18. glorified her selfe, & hath liued in delights:
 so much torment and affliction giue her*.
 Li. de veri- Whereof the holy fathers haue gathered
 Pen. ca. 2. the varietie of tormentes that shall bee in
 that place. As there be differences of sinnes
 so shall there be varietie of tormentes (sayth
 olde Ephraim) as if the adulterer shoulde
 haue one kind of torment, the murderer
 another, the theefe, another, the dron-
 karde, another, the lyar, another. As if the
 proude man should be troden vnder feete,
 to recompence his pride: the glutton suffer
 inestimable hunger: the drunkard, extreme
 thirst: the delicious mouth filled vp with
 gaul: and the delicate body, seared with hot
 burning irons

Job. 2.
 A marue-
 lous descrip-
 tion vsed by
 the Scrip-
 ture.

15 The holy Ghost signifieth such a thing
 when he saith in the Scripturs, of the wick-
 ed worldling, *His breade in his belly shall
 be turned into the gall of serpent: He shall
 be constrained to spue out againe the riches
 which he hath deuoured*, nay, God shall
 pull them out of his belly againe: he shall bee
 constrained to sucke the gauls of cocatris-
 ces, and the tongue of an adder shall kill
 him

him: hee shall pay sweetly for al that euer he hath done: and yet shall he not be consumed, but shall suffer according to the multitude of all his deuises: vtter dakenes lyeth in wayte for him: and fire which needeth no kindling shall eat him vp: this is the wicked mans portion from God. By which wordes and such like, it is plainly shewed, that worldlings shall receaue as it were particular and proper tormentes for their glotony, for their delicate fare, for their extortion, and the like. Which tormentes shall be greater than any mortall tongue can expresse: as may appeare by the vehement and horrible words, which the holy Ghost here vieth to insinuate the same.

16 Besides this, the scripture sheweth vnto vs, not onely the vniuersality, particularity and seuerity of these paynes, but also the straitnesse thereof, with out ayde helpe, ease or comfort, when it sayeth, *Wee shall be cast in bound both bande and fetter*: For it is some kinde of comfort in this worlde, to be able to resist or strue against our afflictions: but here we must lie stil and suffer all. Again, when it saith: *Clausula est ianua*: The gate is shutte. That is, the gate of all mercy, of all pardon, of all ease, of all intermission, of all comfort, is shut vp from heauen, from earth, from the Creator: and from creatures: in somuch as no consolation is euer to be hoped for more: as in all the miseries of this life there is alwayes some. This straitnesse is likewise most liuely expressed in that dreadfull parable of the rich glutton in hell: who was driven to that necessitie: as he desired that, Lazarus might dip

The straitnes of paynes in hell

Mar. 22.

Mat. 25.

Luc. 16.

The wonderful example of the rich glutton

the

the top of his finger in water to coole his tongue, in the mids of that fire wherein he saith he was, and yet could he not obtain it. A small refreshing (it seemeth) it wold haue bene vnto him, if he had obtained the same. But yet to shew the straitnes of the place, it was denied him. Oh that you that liue in sin full wealth of the world, consider but this one example of Gods seuerity & be asfearde. This man was in great royalty a little before, & nothing regarded the extreme misery that Lazarus was in: but now would hee giue a thousand worldes (if he had the) for one drop of water to coole his tongue, What demad could be lesse than this? He durst not aske to be deliuered thence, or to haue his torments diminished, or to ask a great vessel of water to refresh his whol body therein: but only so much as would stick on the top of a mans finger, to coole his tongue; To what neede was this rich man now driuen? What a great imagination had hee of the force of one drop of water? To what pitifull change, was his tongue now com vnto, that was wont to be so diligently applied with all kinds of pleasant liquors? Oh that one man cannot take example by another, either this is true, or els the sonne of God is a lier. And then, what men are we, that seing our selues in danger of this misery, do not seek with more diligence to auoide the same.

17 In respect of these extremities and strait dealinges of God, in denying all comfort and consolation at this day, the scripture saith, that men shal fall into rage fury and vtter impatience, blaspheming Gods and cursing the day of their natiuity, with eating,

Apo. 16.

Exe. 23.

Apo. 13.

eating their owne tongues for griefe, and *Luc. 3.*
desiring the rockes and mountains to come
and fall on them, to end their paines.

18 Nowe if we adde to this, the eternitie, *The eternitie of the*
and euerlasting continuance of these tor-
mentes : wee shall see that increaseth the paines.
matter greatly. For in this world there is no
torment so great; but that time either taketh
away, or diminisheth the same. For eyther
the tormentor, or the tormented dyeth, or
some occasion or other happeneth, to alter,
or to mitigate the matter. But here is no
such hope or comfort : but *Cruciabuntur*
(saith the scripture) *in secula seculorum, in* *Apoc. 21.*
flagno ardente igne & sulphure: They shall
be tormented for euer, in a poole burning
with fire and brimstone. As long as God is
God, so long shall they burne there; neither
shall the tormentor nor the tormented die,
but both liue eternally, for the eternall mi-
serie of the parties to be punished. *A wonder-
ful saying.*

19 Oh (saith one father, in a godly me-
ditation) if a sinner damned in hell dyd
knowe, that he had to suffer those torments
there, no more thousandes of yeeres than
there be sandes in the sea, and grasse piles in
the ground; or no more thousande millions of
ages, than there be creatures in heauen, and
in earth: he would greatly reioyce thereof,
for hee would comfort himselfe at the least
with this cogitation, that once yet the mat-
ter would haue an end. But nowe (saith this
good man) this word *Neuer*, breaketh his
heart, when he thinketh on it, & that after
a hundred thousand millions of worlds there
suffered, hee hath as farre to hys ende as
hee had at the first day of his entrance to
these

these tormentes, Consider (good Christian) what a length one houre would seeme vnto thee, if thou hadst but to holde thy hand in fire and brimstone, onely during the space thereof. We see, if a man be greuously sick, though he be laid vpon a verie soft bed, yet one night seemeth a long time vnto hym. He turneth and tosieth, hymselfe from side to side, telling the clocke, and counting euerie houre, as it passeth, which seemeth to him a whole day. And if a man shoulde saye vnto him, that he were to abide that payne but 7. yeeres together: he would goe night to dispaire for grieve. Now if one night seem so long and tedious to him that lieth on a good soft bed, afflicted onely with a little ague: what wil the lying in fire and brimstone doe, when hee shall knowe euidentlye that hee shall neuer haue ende therof? Oh (deere brother) the satietie of continuance is lothsome, even in thinges that are not euill of themselues. If thou shouldest bee bound alwaies to eate one onely meate: it would be displeasing to thee in the ende. If thou shouldest bee bounde to sit still all thy life in one place without moving: it would be greuous vnto thee, albeit no manne did torment thee in that place. What then will it be to lie eternally, that is, world without end, in most exquisite tormentes? Is it anye waye tollerable? What iudgement then, what wit, what discretion is there lefte in men, which make no more account of this matter than they doe.

Darknes in
bell.

Mat. 8. 22.

20 I might heere adde another circumstance which the scripture addeeth; to wit, that all these tormentes shalbe in darknes: a thing

thing dreadfull of it selfe vnto mans nature. For there is not the stoutest man in the world, if he found himselfe alone, and naked in extreame darknes, and shoulde heare a noise of spirits comming towardes hym, but he would fear, albeit he felt nener a lash from them on his body. I might also ad an other circumstance, that the Prophet addeth: which is, that God and good men shall laugh at them that day, which will be no small affliction. For as to be moued by a mans freind in time of aduersity, is some comfort: so to be laughed at, especially by him who onely may helpe him, is a greate and intollerable increase of misery

Derision.

Psal. 36.

21 And now all this that I haue spoken of hitherto, is but one part of a damned mans punishment onely, called by Deuines, *Pena sensus*; The paine of sense or feeling: that is, the paine or punishment sensibly inflicted vpon the soule and bodie. But yet besides this, there is another part of his punishment, called *Pena damni*: The paine of losse or damage: which (by all learned mens opinion) is either greater, or no lesse than the former. And this is the infinit losse which a damned man hath, in being excluded for euer and euer of the sight of hys creator and his glory. Which sight onely, being sufficient to make happy and blessed all them that are admitted vnto it, must needs be an infinite misery to the damned man to lacke that eternally. And therefore this is put as one of the first and cheifest plagues to be laid vpon him: *Tollatur impius ne videat gloria Dei*: Let the wicked man be taken away to hell, to the ende hee may

Paines of
damage
which the
damned
suffer.

Esay 26.

may not see the glory of God . And this losse containeth all other losses and damages in it: as the blisse of eternall blisse, and ioy(as I haue said) of eternall glory, of eternall societie with the Aungels, and the like; which losses when a damned man considereth(as he cannot but consider the still) he taketh more greife thereof (as Deuines doe hold) than by all other sensible torments that he abideth besids.

*The worme
of conscience
Mar. 9 .
Esay. 66
Eccl. 7
Iudith. 6.*

*The cogitations of the
damned.*

22 Whereunto apperteineth the worme of conscience: in scripture so called, for that, as a worme lieth eating and gnawing the woode wherein she abideth: so shall the remorse of our owne conscience lie within vs, griping and tormenting vs for euer. And this worme or remorse shall principally consist in bringing to our minds, al the meanes and causes of our present extreame calamities: as our negligences, whereby we lost the felicitie which other men haue gotten. And at euery one of these considerations, this worme shall giue vs a deadly bit, euen vnto the heart. As when it shall lay before vs al the occasions that wee had suffered to auoid this misery, wherein now we are fallē and to haue gotten the glory whiche we haue lost: how easie it had beene to haue done it: how nigh wee were oftentimes to resolue our selues to doe it: and yet howe vngraciously we left off that cogitation againe: howe many times wee were foretold of this daunger, and yet howe little care and feare we tooke of the same: how vaine the worldly trifles were wherein wee spent our time, & for which we lost heauen and fell into this intollerable misery: how they

they are exalted whome we thought fooles in the worlde and how we are now pooued fooles and laughed at, which thought our selues wise. These things (I say) and a thousand moe being laid before vs by our owne conscience, shall yeeld vs infinite griefe: for that it is now too late to amend them. And this griefe is called the worme or remorse of our owne conscience: which worme shall more inforce men to weepe and houle, than any torment els, considering how negligently, foolishly, and vainely, they are come into those soinsupportable torments, and that now there is no more time to redresse their errors.

23 Nowe onely is the time of weeping and lamenting for these men: but al in vain. Now shall they begin to fret and fume, and maruell at themselues, saying: Where was our witte? Where was our vnderstanding? where was our iudgement, when wee followed vanities, and contemned these matters? This is the talke of sinners in hel (saith the scripture) *what hath our pride, or what hath the glorie of our riches profited vs? They are al now vanished like a shadow: we haue wearied out our selues in the way of iniquitie & perdition, but the way of the Lord we haue not knowne.* This (I say) must be the euerlasting song of the dāned worm eaten conscience in hell: eternall repentaunce, without profite. Whereby he shal be brought to such desperation (as the scripture noteth) as he shal turn into fury against himself, tear his own flesh, rent his own soule (if it were possible) and inuite the fiends to torment him, seeing hee hath so beastly behaued himselfe in this world,

347.5.

world, as not to provide in time, for this principal matter onely to haue ben thought vpon. Oh if he coulde haue but another life to liue in the worlde againe, how would he passe it ouer with what diligēce? with what seueritie? But it is not lawfull: we only which are yet aliue haue that singular benefite, if we know it, or would resolve our selues to make the most of it: One of these dayes, wee shalbe past it also, and shal not recover it againe no not an houre, if we would giue a thousand worldes, for the same, as indeede the damned would doe, if they might. Let vs now therefore so vse the benefite of our present time, as when we are past hence, wee haue not neede to wishe our selues heere as gayne.

24. Nowe is the time we may auoyde al: now is the time we may put our selues out of danger of these matters: now (I say) if wee resolve our selues out of hād. For we know not what shal become of vs to morrowe: it may be to morrowe our heartes will be as hard and carelesse in these thinges, as they haue beene heretofore, and as pharao his heart was, after Moses departure from hym. Oh that he had resolved himselfe thorowly while Moses was with him, how happy had he beene? If the rich glutton had taken the time whil he was in prosperity, how blessed a man had he been? He was foretold of hys miserie (as we are now) by Moses and the Prophets, as Christ signifieth: but he would not heare. Afterward he was in such admiration of his own folly, that he would haue had Lazarus sent from Abrahams bosome vnto his brethren to warne them of his successe

Luc. 16.

ceasse. But Abrahā tolde him, it was boot-
 lesse, for they would not haue beleened La-
 zarus, but rather haue persecuted him as a
 lyer, and defamer of their honourable bro-
 ther head, if he should haue come and haue
 told them of his torments. Indeed so would
 the wicked of the world doe nowe, if one
 should come and tell them, that theyr pa-
 rents & friendes are damned in hel for such
 & such thinges: and doe beseech the to look
 better to their liues, to the end by their cō-
 ming thither, they do not increase in others
 paines, for being some cause of their dam-
 nation (for this is onely the cause of care
 which the damned haue towards the liuing
 and not for any loue they now beare them)
 if (I say) such a message should come from
 hell, to the flourishing sinners of this world,
 would they not laugh at it? Would they
 not persecute eagerly the parties that should
 bring such newes: what then can God de-
 uise to doe for the sauing of these menne?
 What way, what meanes may he take, whe
 neither warning, nor example of others, nor
 threatens, nor exhortations will doe anye
 good? We know, or may knowe, that lea-
 ding the life which we doe, wee cannot bee
 saued. We knowe, or ought to knowe, that
 many before vs haue been damned for lesse
 matters. We knowe, and cannot choose but
 knowe, that wee must shortly die, and re-
 ceiue our selues, as they haue receyued: li-
 uing as they did or woorse We see by thys
 laid downe before, that the paines are intol-
 lerable, and yet eternall, which doe expect
 vs for the same We confesse them most mi-
 serable, that for anye pleasure or commo-
 ditie

ditie of this worlde, are now e fallen into those paines;. What then should let vs to resolute, to dispatch our selues quickly of all impedimentes ? To breake violently from al bondes and chaynes of this wicked worlde, that doe let vs from this true and zelous seruice of God ? Why shoulde wee sleepe one night in sinne, seeing that night may chance to be our last, and so the euermore cutting off, of all hope for the time to come?

25 Resolute thy selfe therefore (my deere brother) if thou be wise, and cleere thy selfe from this daunger, while God is willing to receiue thee, and mooueth thee thereunto by these meanes, as he did the rich man by Moses and the Prophetes while he was yet in his prosperitie. Let this example be often before thine eyes, and consider it thoroughly and it shall doe thee good, God is a wonderfull God, and to shewe his patience and infinite goodnesse, he woeth vs in this life, seeketh vnto vs; and layeth himselfe (as it were) at our feete, to mooue vs to our owne good, to winne vs, to drawe vs, and to saue vs from perdition. But after this life he altereth his course of dealing: hee turneth ouer the leafe, and chaungeth his stile. Of a Lamb he becommeth a Lion to the wicked: and of a Saviour, a iust and seuerer punisher. What can be said, or done more to mooue vs? Hee that is forewarned, and seeth hys owne danger, before his face, and yet is not stirred, nor made the more warie or fearfull thereby, but notwithstanding wyll come or slide into the same: may well be pittied, but surely, by no meanes can he be helped, making

making himſelfe incapable of all the remedies, that may be vſed.

CHAP. X.

Of the moſt honourable and munificent rewardes propoſed to all them that truſtly ſerue God.



HE reaſons and conſiderations laid down before, in the former Chapters, might well ſuffice, to ſtirre vp the heart of any reaſonable Chriſtian, to take in hand this reſolution, whereof we talke, and whereunto I ſo much couet to perſwade thee (for thy only good and gaine) gentle Reader. But for that al hearts are not of one conſtitution in this reſpecte, nor all drawne and ſtirred with the ſame meanes: I purpoſe to adioyne here a conſideration of commodity. whereunto commonly eche man is prone by nature. And therefore I am in hope it ſhall be more forcible to that we goe about, than any thing els that hitherto hath bene ſpoken. I meane then to treat of the benefits which are reaped by ſeruite of God, of the gaine drawne thence, and of the good pay and moſt liberal reward which God performeth to his ſeruants, aboue all the maſters created, that may be ſerued. And though the iuſt feare of puniſhment (if we ſerue him not) might be ſufficient to driue vs to this reſolution: and the infinite benefits already receiued, induce vs to the ſame, in reſpect of gratitude (of both which ſomewhat hath bene ſaide before)

*God the beſt
paymaſter.*

before:) yet I am content so far to enlarge this libertie to thee (good Reader) that except I shewe this resolution, which I craue to be more gainefull and profitable than anye thing els in the worlde. that can be thought of: thou shalt not be bound vnto it for any thing that hitherto hath beene said in that behalfe. For as GOD in al other thinges is a God of great Maiesty, full of bountie, liberalitie, and princely magnificence: so is hee in this point aboue all others in such sorte, as albeit whatsoeuer we doe, or can doe, is but due debt vnto him and of it selfe deserueth nothing: yet of his munificent maiestie, he letteth passe no one jot of our seruice vnrewarded, not not so much as a cup of cold water.

*Mat. 10.
Mar. 9*

Gen. 22.

2 God commaunded Abraham to sacrifice vnto him his onely sonne Isaac, which he loued so much: but when he was ready to doe the same, God said, doe it not: it is enough for me that I see thine obedience. And because thou hast not refused to do it, I sweare to thee (saith he) be my selfe, that I will multiply thy seede as the staires of heaven, and the sandes of the sea: & among them also one shalbe Christ, the sauiour of the world. Was not this a good pay for so little paines? King Dauid one night began to thinke with himself, that he had now an house of Cedar; and the Arke of God laye but vnder a tente, and therefore resolved to build an house for the said Arke. Which onely cogitation God took in so good part, as he sent Nathā the prophet vnto him presently, to refuse the thing, but yet to tell him, that for so much as he had determined
such

2. Reg. 7.

such a matter: God would build a house or P^{sal.} 83.
rather a kingdome, to him, and his posterity,
which should last for euer, and from which he
would neuer take away his mercy, what sinnes
or offences soeuer they committed. Which
promise wee see now fulfilled, in Christ his
Church, raised out of that family. What
should I recite many like examples? Christ
giueth a generall note hereof, when hee
calleth the workmen and payeth to ech man
his wages, so duly: as also when he saith of
himselfe, *Be holde, I come quickly and my
reward is with me.* By which places is euident,
that God suffereth no labour in his seruice to
be lost or vnpayed, And albeit (as after in
place conuenient shall be shewed) hee payeth
also, and (that abundantly) in this life: yet
(as by those two examples appeareth) he
deferreth his chiefe pay, vnto his comming
in the end of the day, that is, after this life,
in *The resurrectiō of the iust*: as himselfe
saith in another place.

Mar. 10.

Luc. 14.

3 Of this payment then reserved for Gods
seruaunts in the life to come, we are now to
consider, what, and what manner a thing it is,
and whether it bee woorth the so much labour
and trauell, as the seruice of God requireth or
no, And first of all, if we will beleue the holy
scripture, calling it a kingdome, an heauenly
kingdome, an eternall kingdome, a most
blesed kingdome: we must needs confesse it to
be a maruelous great reward. For that wordly
princes doe not vse to giue kingdomes to
theyr seruants for recompence of their labours.
And if they did, or were able to do it: yet
could it be neither heauely nor eternall nor

Mat. 25.

2 Tim. 4.

1. Pet. 1.

Luc. 14.

*The rewardes.**The 1. part.*

1. Cor. 2
Eſay. 64.

Apo. 2. 20

a blessed kingdome. Secondly, if we credite that which S. Paule saith of it: *That neither eye hath ſcene, nor eare heard, nor heart of man conceived*, how great a matter it is: then must we yet admit a greater opinion thereof, for that we haue ſcene many woonderfull thinges in our dayes, wee haue heard more woonderfull, we may conceaued most woonderfull, and almost infinit. How then ſhal we come to vnderſtand the greatneſſe and value of this rewarde? Surely no tongue created, either of man or Aungell, can expreſſe the ſame: no imagination conceiue: no vnderſtanding comprehend it.

Chriſt himſelfe hath ſaid, *Nemo ſcit, niſi qui accipit*: No man knoweth it, but he that enioyeth it. And therefore he calleth it *Hidden manna*, in the ſame place. Notwithſtanding, as it is reported of a learned Geometrician, that finding the length of Hercules foote, vpon the hill Olympus, drewe out his whole body, by the proportion of that one part: ſo we by ſome thing ſet down in ſcripture: and by ſome other circumſtances agreeing thereunto, may frame a coniecture of the matter, though it come farre behinde the thing it ſelfe.

4 I haue ſhewed before how the ſcripture calleth it an heauenly, an euerlaſting and a moſt bleſſed kingdome: whereby is ſignified, that all muſt be kinges that are admitted thither. To like effecte it is called in other places, *A crowne of glory, a throne of maiesty, a paradise, or place of pleaſure, a life euerlaſting*. Sainct Iohn the Euangelist beeing in his baniſhment, by ſpecial priuiledge, made priuy to ſome knowledge and

Ap. 2. 3
Mat. 16
Luc. 10

and feeling thereof, as well for his owne comfort, as for oures taketh in hand to describe it, by comparison of a cittie : affirming, that the whole citie was of pure gold with a great and high wall of the pretious stone, called Iaspis. The wall hadde also twelue foundations, made of twelue distincte pretious stones which he there named : also twelue gats, made of twelue rich stones, called Margarits ; & euerie gate was an entire Margarit. The streetes of the citie were panned with golde, interlaide also with pearles and pretious stones. The light of the citie was the cleerenesse and shining of Christe himselfe, sitting in middest thereof : from whose seate proceeded a riuer of water, as cleere as christall to refresh the citie: and on both sides of the bankes, there grew the tree of life, giuing out continual and perpetuall fruit: there was no night in that Cittie, nor any defiled thing entered there : but they which are within shall raigne (saith he) for euer and euer.

Apo. 21

C 22

The description of paradise.

5 By this description of the most riche and pretious thinges that this world hath, S. Iohn would giue vs to vnderstand the infinite value, glorie, and maiestie of this felicitie, prepared for vs in heauē: though (as I haue noted before) it being the princelye inheritance of our sauour Christ, the kingdome of his father, the eternall habitatiō of the holy Trinitie prepared before al worlds to set out the glorie, and expresse the power of him that hath no end or measure, eyther in power or glorie : wee maye verye well thinke wich S. Paule, that neyther tongue can declare it, nor heart imagine it.

Hil 1

Mat. 13

The rewardes.

The 1. part.

the creati-
on of An-
gels.

B.

* Great ex-
cellency of
giftes may
be ascribed
vnto them
but not per-
fection.

Gen. 1.

Psal. 113.

The creati-
on of the
world, to
expresse the
power of
God.

B.

* We may
not well re-
ferein the purpose of God only to this besides that, it may
be doubted likewise, by what warrant that opiniō doth stand

6 When God shall take vpon him to doe a thing for the vttermost declaration (in a certayne sort) of his power, wisdom, and maiestie, imagine you, what a thing it will bee. It pleased him at a certayne time, to make certayne creatures to serue him in his presence, and to be witnesses of his glorie: and thereupon with a word created the Angels, both for number, and* perfection, so straunge and woonderfull, as maketh mans vnderstanding astonished to think of it. For as for their number they were almost infinite, passing the number of all the creatures of this inferior worlde, as diuers learned men, and some auncient fathers doe thinke: though Daniell (according to the fashion of the scripture) doe put a certayne number for an vncertayne, when he sayth of Angels, *A thousand thousandes did minister vnto him* (that is, vnto God) *and tenne thousand times an hundred thousand, dyd stand about him to assist.* And for their perfection of nature, it is such (being, as the scripture sayth, spirites, and like burning fire) as they farre surpasse all inferior creatures, in naturall knowledge, power, and the like. What an infinite maiestie doth this argue in the creator?

7 After this, when many of these Angels were fallen: it pleased God to create, another creature, farre inferiour to this, for to* fill vp the places of such as had fallen: and thereupon created man of a peece of clay, as you know, appoynting him to lyue a certayne tyme in a place distaunt from strein the purpose of God only to this besides that, it may be doubted likewise, by what warrant that opiniō doth stand
heaven

heauen created for this purpose which is this worlde: a place of intertaynement and triall for a time whiche afterwarde is to bee destroyed agayne . But yet in creating of this transitorie worlde (which is but a cottage of his owne eternall habitation) what power, what magnificence, what maiestie hath hee shewed? What heauens, and howe woonderfull hath hee created? What infinite starres and other lightes hath hee deuised? What elementes hath he framed? And howe maruailously hath hee compact them together? The seas tossing and tumbling without reste, and replenished with infinite sortes of fishes: the riuers running incessantly through the earth like veynes in the bodye, and yet neuer to bee emptie nor ouerflow the same: the earth it selfe so furnished with all varietie of creatures as the hundrede parte thereof, is not imployed by man, but onely remaineth to shewe the full hande, and strong arme of the creator. And al this (as I sayde) was done in an instant, with one worde onely: and that for the vse of a small time, in respect of the eternitie to come. What then shall wee imagine that the habitation prepared for that eternitie shall bee? If the Cottage of the meanest seruaunt (and that made onely for a time, to beare off as it were a shower of rayne) bee so princely, so gorgeous, so magnificent, so full of maiestie, as wee see this worlde is; what must wee thinke that the Kynges pallace it selfe is, appoynted for all eternitie; for him and his friendes, to raigne together? Wee must needes thinke it to be as great,

*Psalm 1**Isay. 25**Luk. 11*

as the power and wisdome of the maker could reach vnto, to performe: and that is, incomparable, and aboue all measure infinite. The great king Assuerus, which reigned in Asia ouer an hundred twentie and seuen prouinces, to discouer his power and riches to his subiectes, made a feast (as the scripture saith) in his cittie of Susa, to all princes, states, and potentates of his dominions, for an hundrede and fourescore dayes together. Esaie the Prophet sayth, that our God and Lord of hostes, wil make a solemne, banquet to all his people vpon the hill and mounte of heauen, and that an haruest banquet of fatte meates, and pure wines. And this banquet shall be so solemne, as the verie Son of God himselfe chiefe Lorde of the feast shalbe content to giue himselfe, and to serue in the same, as by his owne woordes hee promyseth. What manner of banquet then shal this be? Howe magnificent? Howe full of maiestie? Especially seeing it hath not onely to endure an hundred and fourescore dayes (as that of Assuerus did) but more than a hundred and foure score millions of ages: not serued by menne (as Assuerus feast was) but by Angells and the verie sonne of God himselfe: not to open the power and riches of a hundred and twentie and seuen prouinces, but of God himselfe, King of kinges, and Lorde of Lordes, whose power and riches are without ende, and greater then all his creatures togither can conceaue? Howe glorious a banquet shall this be then? Howe triumphant a ioy of this festiuall day? O miserable and foolish children

children of men that are borne to so rare & singular a dignity, & yet cannot be brought to consider, loue, or esteeme of the same,

8 Other such considerations there be to shewe the greatnesse of this felicity: as that, if God hath giuen so many pleasures and comfortable gifts in this life (as wee see are in the world) being a place notwithstanding of banishment, a place of sinners, a vale of misery, and the time of repenting, weeping and wayling: what will he doe in the life to come, to the iust, to his freindes in the time of ioy, and marriage of his sonne? This was a most forcible consideration with good S. Augustine, who in the secret speeche of his soule with God, sayd thus: O Lorde if thou for this vile body of ours, giue vs so great and innumerable benefites, from the firmament, from the aire from the earth, from the sea: by light, by darcknesse, by heat, by shadow, by dewes, by showres, by windes, by raynes, by birds, by fishes, by beasts, by trees: by multitud of herbes, and varietie of plai ces, and by the ministerie of all thy creatures: O swee Lord what manner of thinges, how great, howe good, and how innumerable are those which thou hast prepared in our heavenly countrey, where wee shall see thee face to face? If thou doe so great things for vs in our prison: what wilt thou giue vs in our pallace? If thou gapest so many thinges in the world, to good and euill men together: what hast thou laide vp for onely good menne in the worlde to come? If thyne enemies and freinds, together are so well prouided for in this life: what

The pleasures and commodities of this life.

*Apo. 29
In soliloquio
is anima
ad deum.*

*The rewardes.**The 1. part.*

*1. Psa. 119.
Psal. 30.*

shall thy onely freindes receiue in the lyfe to come? If there be so great solace in these daies of tears: what ioy shal there be in that day of marriage? If our iayle containe so great matters: what shal our countrey and kingdom doe? O my Lord and God, thou art a great God: *And great is the multitude of thy magnificence and sweetnes.* And as there is no end of thy greatnesse, nor number of thy wisdom, nor measure of thy benigne tie: so there is neither end, number, nor measure of thy rewardes, towards them that loue and fight for thee. Hitherto S. Austen.

*How much
God hono-
reth man.
1. Reg. 2.
Psal. 138*

9 Another way to coniecture of this felicitie is to consider the great promises which God maketh in the scriptures, to honour and glorifie man in the life to come: *Whosoever shall honour me (saith God) I wil glorifie him.* And the prophet Dauid as it were complaineth ioyfully, that Gods frēds were so much honoured by him. Which he might with much more cause haue saide, if he had liued in the new testament, and had heard that promise of Christ wherof I spake before, that his seruauant shoule sit down & banquet, and that himsele would serue and minister vnto them in the kingdome of his father. What vnderstanding can conceiue, howe great this honour shalbe? But yet in some part it may be gesed, by that he saith that they shall sit in iudgement with hym, and (as Saint Paule addeth) shall bee iudges not onely of men, but also of Aungels. It may also bee coniectured by the exceeding great honour, which God at certaine tymes hath done to his seruants, euen in this life. Wherein notwithstanding they are placed

Luc. 12.

*Mat. 19.
Luc. 22.*

1. Cor. 6.

Mat. 10.

to be despised, & not to be honoured. What *Gen. 12.*
 great honour was it that he did to Abraham *14. 20.*
 in the sight of so many kinges of the earth, *Exod. 56.*
 as Pharao, Abimilech, Melchisedech, and *7. 8.*
 the like? What honour was that he did to
 Moses and Aaron in the face of Pharao and
 all his court, by the woonderful signes that
 they wrought? what excessiue honour was
 that he did to holy Iosue, when in the sight *Iosua 10.*
 of all his armie, he staied the sun & moone
 in the midst of the firmament, at Iosue
 his appointment, obeying therein (as the
 scripture saith) to the voyce of a man? What *Esa. 38*
 honour was that he did to Esaie in the
 sight of king Ezechias, when he made the
 sunne to goe backe tenne degrees in the
 heauens? What honour was that he dyd to
 Helias in the sight of wicked Achab, when *3. Reg. 17.*
 he yeelded the heauens into his hands, and
 permitted him to say, that neither rain, nor
 dewe, should fall vpon the ground (for cer-
 taine yerres) but by the words of his mouth
 onely? what honour was that he did to Eli-
 zeus in the sight of Naaman the noble Syri-
 an, whom hee cured onely by his woorde *4 Reg. 5.*
 from the leprosie: and his bones after hys
 death, raysed (by onely touching) the deade
 to life? Finally (not to alledge mo examples *4. Reg. 13.*
 heerein) what singular honour was that, he
 gaue to al the Apostles of his sonne, that as
 many as euer they layd hands on, were hea-
 led from all infirmities, as S. Luke sayth? *Actes. 5.*
 Nay (which is yet more) the verie girdles & *Actes. 19.*
 napkins of S. Paule did the same effect: and
 yet more than that also, as many as came
 within the onely shadowe of Sainct Peter
 were healed from their diseases, Is not this *Actes. 5.*

*The rewards.**The 1. part**Iohn. 18.**2. Tim. 4**Apo. 4*

maruailous honour, euen in this life? Was there euer monarch, prince, or potentate of the worlde, which could vaunt of suche pointes of honour? And if Christ did this, euen in this worlde to his seruants, where of notwithstanding he saith his kingdome was not: what honour shall we thinke hee hath reserued for the worlde to come, where his kingdome shall be, and where all his seruantes shall be crowned as kinges with him?

*The three
places wher
so a man is
appointed.*

** it is rae
ther a con-
clusion than
grounded
vpon any
sufficient
warrant so
set downe so
iust a porti-
on herein.*

10 Another declaration yet of this matter is laid down by diuines for opening of the greatnesse of this beatitude in heauen: and that is, the consideration of three places, wherto man by his creation is appoynted. The first is his mothers wombe, the second this present worlde, the third is *caelum Empireum*, which is, the place of blisse in the life to come. Nowe in these three places, we* must hold the proportion (by all reason) which we see sensibly to be obserued betweene the first two. So that Locke in what proportion the second doth differ from the first in like measure must the third differ from the second, or rather much more: seeing that the whole earth put together, is by all philosophie; but as a pricke or small point in respect of the maruailous greatnes of the heauens. By this proportion then we must say, that as farre as the whole worlde doth passe the womb of one priuate womā: so much in al beauty, delights, and maiestie, doth the place of blisse passe all the whole world. And as much as a man living in the world doth passe a child in his mothers bellic, in strength of body, beauty, wit, vnderstanding.

standing learning, and knowledge: so much and far more, doth a Sainct in heauen passe men of this world, in all these things and many moe besides. And as much horror as a man would haue, to turn into his mothers wombe again: so much would a glorified soule haue to returne into this worlde again. The nine moneths also of life in the mothers wombe, are not so little in respect of mans life in the world, as is the longeste life vppon earth, in respect of the eternall in heauen. Nor the blindenes, ignorance, & other miseries of the childe in his mothers wombe, are any way comparable to the blindness, ignorance, and other miseries of this life, in respect of the light, cleere knowledge, & other felicities of the world to come. So that by this also some coniecture may be made of the matter which we haue in hand.

11. But yet to consider the thing more in particular, is to be noted, that this glorye of heauen shal haue 2. parts: the one belonging to the soule: the other belonging to the body. That which belongeth to the soul consisteth in the vision of God, as shal be shewed after: that which belongeth to the body, consisteth in the change and glorification of our flesh, after the general resurrection, that is, whereby this corruptible body of ours, shall put on incorruption (as S. Paule saith) and of morall become immortal. All this flesh (I say) of ours, that now is so combersome, and greiueth the minde: that now is so infested with so many inconueniences: subiect to so many mutations, vexed with so many diseases: defiled with so many corruptions: replenished with so infinite.

*Two partes
of felicitie
in heauen:*

*The which
concerning
the body*

*1 Cor. 15
Sip. 13
Eph. 4*

Mat. 13.

Cap. 57.

infinite miseries and calamities, shall then be made glorious and most perfect to endure for euer, without mutation, and to raigne with the soule, world without end. For it shall be deliuered from this lumpishe heatinesse, wherewith it is pestered in this life, from al diseases likewise and paines of this life, and from all troubles and incombrances belonging to the same, as sinne eating, drinking, sleeping, and such like. And it shall be set in a most flourishing estate of health: neuer deceivable again. So flourishing, that our Sauour Christ sayth: that *At that day shall the iust shine, as the sunne in the kingdome of their father.* A marueilous saying of Christ, and in humaine sense also moste incredible, that our putrified bodies shuld shine and become as clear as the sun. Whereas in the contrary part, the bodies of the damned shal be as black & vgly as filth it self. So likewise al the senses together, finding then their proper obiectes, in much more excellency than euer thei could in this worlde (as shalbe shewed after) euen euery part, sense, member and ioynt, shal be replenished with singular comforte, as the same shall be tormented in the damned. I will here alledge Anselmus his wordes: for that they expresse liuely this matter. Al the glorified bodie (saith he) shall be filled with abondance of all kinde of pleasures, the eyes, the eares, the nose, the mouth, the hands, the throte, the lungs, the hart, the stomack, the back, the bones, the marrow, the entrals the felues, and euery part therof shal be replenished with such vspeakable sweetnes, & pleasure, that truly it may be saide: that

that the whole man is made to drinke of the Pſal. 35.
 riner of Gods deuine pleasures, and made
 drunken with the abundance of Gods bouse.
 Besides all which, it hath perpetuitie, wher-
 by it is made sure now, neuer to die, or al-
 ter from his felicity, according to the say-
 ing of scripture: that *The iust shall liue for*
euer. Which is one of the cheifest preroga-
 tiues of a glorified body; for that by this, all
 care and feare is taken away: all daunger of
 hurt and noyance remooued from vs.

Sap. 9

12 But now to come to that point of this
 felicity, which pertayneth to the soule, as
 the principall part, it is to be vnderstoode,
 that albeit there be many thinges that doe
 concur in this felicity, for the accom-
 plishment and perfection of all happines: yet
 the fountaine of all is but one onely thing,
 called by deuines *Visio Dei beatifica*: The
 sight of God that maketh vs happy. *Hac*
sola est summum bonum nostrum, saith Saint
 Augustine: this onely sight of God, is our
 happinesse. Which Christ also affirmeth:
 when he saith to his father, *This is life euer*
lasting that man knowe the true God, and
Iesus Christ whom thou hast sent. S. Paule
 also putteth our felicity: *In seeing God face*
to face, And S. Iohn, *In seeing God as he is*
 And the reason of this is for that all the
 pleasures and contentations in the worlde,
 being onely sparkles and parcelles sent out
 from GOD: they are all contained much
 more perfectly and excellently in God him-
 selfe, than they are in their owne natures
 created: as also all the perfections of hys
 creatures are more fully in him thā in them
 selues, Whereof it followeth, that whoſo-

That which
concerneth
the soule.Aug. 1. de
Tric. ca. 13.
Iob. 17.

2 Cor. 13.

euer

euier is admitted to the vision and presence of God, he hath all the goodnesse and perfection of creatures in the worlde vnited together, and presented vnto him at once. So that whatsoeuer delighteth either bodye or soule, there he inioyeth it wholly knit vppe together as it were in one bundell, and with the presence thereof is rauished in all parts both of minde and bodie: as he can not imagine, thinke, or wish for any ioy whatsoeuer but there hee findeth it in hys perfection: there he findeth all knowledge, all wisdom, all beautie, all riches, all nobility, all goodnesse, al delight, and whatsoeuer besid either deserueth loue and admiration, or worketh pleasure or contentation. All the powers of the minde shall bee filled with this sight, presence, and fruition of God: all the senses of our body shall be satisfied: God shall be the vniuersal felicitie of all his Saints, contayning in himselfe al particular felicities, without end, number, or measure. He shalbe a glasse to our eyes: musicke, to our eares: hony, to our mouthes: most sweet and pleasant balme, to our smell: he shalbe light, to our vnderstanding contentation, to our will: continuacion of eternitie, to our memorie. In him shal we enioye all the varietie of times, that delight vs here: all the beautie of creatures that allure vs heere: all the pleasures and ioyes that content vs heere. In this vision of GOD (sayth one Doctor) wee shal knowe: we shall loue: we shall reioyce: we shall praise. We shall knowe the very secrets and iudgementes of God: which are a knowledge, depth without bottome, Also the causes, na-
tures

Aug lib 4.
de animis,
cap. 15

knowledge.

tures, beginnings, ofspringes, and endes of Psal. 33
all creatures. We shall loue incomparably, loue.
both God (for the infinite causes of loue
that we see in him) and our companions as
much as our liues, for that we see them as
much loued of God as our selues: and that
also for the same, for which we are loued.
Whereof ensueth, that our ioye shall be
without measure: both for that wee shall
haue a particular ioye for euery thing wee
loue in God (which are infinite) and also
for that, we shall reioyce at the felicitie of
euerie one of our companions, as much as
at our owne, and by that meanes wee shall
haue so many distinct felicities, as we shall
haue distinct companions in our felicitie:
which being without number, it is no mar-
uaile though Christ sayd, *Goe into the ioy of*
the Lorde. And not, let the Lorde's ioy enter
into thee: for that no one heart created can
receyue the fulnesse and greatnes of this ioy
Herof it followeth lastly, that we shal praise
God without end or wearinesse, with al our
heart, with all our strength, with all our
powers: with all our partes, according as
the scripture saith: *Happie are they that liue*
in thy house (O Lorde) for they shall prayse
thee eternally without end.

*The great-
nes of ioy
in heauen.*

Mat. 23

Psal. 63

13 Of this most blessed vision of God,
the holy father S. Augustine writeth thus:
Happie are the cleane of heart: for they shal
see God (saith our Saviour) *thō is there a vi-*
sion of God (deere brethré) which maketh vs
happy: a visiō (I say) which neither eye hath
sene in this world, nor eare hath heard, nor
heart cōceiued. A vision, that passeth al the
beautie of earthly things, of gold, of siluer,
of

*Tra. 4. in
ep. iob.
Mat. 53*

1. Cor. 3.

Aug. c. 36.

Soliloq.

1. Cor. 13.

Psalm. 4.

Gen. 19.

Iohn. 15.

of woods, of fieldes, of Sea, of aire, of sunne,
 of Moone, of Starres, of Angeles: For that
 all these thinges haue their beautie from
 thence: *We shall see him face to face* (saith
 the Apostle) *And we shall knowe him as we*
are knowne. We shal knowe the power of the
 father: we shal knowe the wisdom of the
 sonne, we shall knowe the goodnesse of the
 holy ghost: we shall knowe the indiuisible
 nature of the most blessed Trinitie. And this
 seeing of the face of God, is the ioy of An-
 gels, and all saintes in heauen. This is the
 rewarde of life euerlasting: this is the glo-
 rie of blessed spirites, their euerlasting plea-
 sure: their crowne of honour: their game of
 felicitie: their ryche reeste: their beautifull
 place: their inward and outward ioyes: their
 diuine paradise, their heauenly Ierusalem:
 their felicitie of life: their fulnesse of blisse:
 their eternall ioye: their peace of God that
 passeth al vnderstanding. This sight of God
 is the full beatitude, the totall glorification
 of man, to see him (I say) that made both
 heauen and earth, to see him that made thee
 that redeemed thee, that glorified thee. For
 in seeing him, thou shalt possesse him: in
 possessing him, thou shalt loue him: in lo-
 uing him, thou shalt prayse hym. For hee is
 the inheritance of his people; he is the poss-
 session of their felicitie: he is the reward of
 their expectation. *I wil be thy great reward*
 (saith he) to Abraham. O Lorde, thou are
 great, and therefore no marueile if thou bee
 a great rewarde. The sight and fruition of
 thee therefore is all our hyre, al our reward,
 all our ioy and felicitie, that we expect: see-
 ing thou hast saide; *that this is life euerla-*
sting.

*King to see and know thee our true God, and
Iesus Christ whom thou hast sent.*

14. Hauing now declared the two gene-
rall partes of heauenly felicity, the one ap-
pertaining to our soule, the other to our
bodie it is not hard to esteeme, what ex-
cessie of ioy, both of them ioyned togither,
shall worke, at that happye day of our glo-
rification. O ioy aboue all ioyes, passing all
ioy, and without which there is no ioye, C.35. fol
when shall I enter into thee (saith S. *Aus* loquiorum
gustine) when shall I inioye thee to se my
God that dwelleth in thee? O euerlasting
kingdome: O kingdome of al eternities: Phil 4
O light without ende: O peace of God that
passeth al vnderstanding, in whiche the
soules of Saints doe rest with thee: *And e* Esay 51.
uerlasting ioy is vpon their heads, they pos Esay 35
seesse ioye and exultation? and all payne and
sorrowe is fledde from them. O how gloris
ous a kingdome is thine (O Lord) wherein
all saints doe raigne with thee: *Adorned*
with light, as with apparell: and hauing Psal. 103.
crownes of precious stones, on their heads? Psal. 20.
O kingdome of euerlasting blisse, where
thou, O Lorde, the hope of all Saints art
and the Diademe of their perpetuall glory,
reioycing them on euery side, with thy
blessed sight. In this kingdome of thine,
there is infinit ioy & mirth without sadnes:
health, without sorrowe: life, wthout la-
bour: light without darcknesse: felicitye,
withour abatement: all goodnesse without
any euil. Where youth flourisheth that ne-
uer waxeth olde: life, that knoweth no ende:
beautie: that neuer fadeth, loue, that neuer
cooleth: health that neuer diminisheth: ioy
that

that neuer ceaseth. Where sorrow is neuer felt, complaint, is neuer heard: matter of sadness, is neuer seene: nor euill successe is euer feared. For that they possesse thee (O Lord) which art the perfection of their felicity.

*A comfortable
consideration*

Luc: 21

*Ephe, 1
Coloss. 1
1 Thes. 1
Esay. 6*

15 If we would enter into these considerations, as this holy man, and other his like did: no doubt but wee should more be enflamed with the loue of this felicity. prepared for vs, than we are: and consequently should strue more to gaine it than we doe. And to the ende thou maist conceiue some more feeling in the matter (gentle Reader) consider a little with mee, what a ioyfull day shall that be at thy house when hauing liued in the feare of God and atchiued in his seruice the end of thy perigrination, thou shalt come (by the meanes of death) to passe from misery and labour to immortality: and in that passage (when other men begin to feare) thou shalt lifte vp thy heade in hope, according as Christ promisseth, for that the time of thy saluation commeth on. Tell me, what a day shal that be, when thy soule stepping forth of prison, and conducted to the tabernacle of heauen, shall be receiued there, with the honorable companies and troupes of that place? With all those blessed spirits mentioned in scripture, as principalities, powers, vertues, dominations, thrones, Angels, Archangels, Cherubines, and Seraphims: also with the holy Apostles and disciples of Christ, Patriarches, Prophets, Martyrs, Innocentes, Confessors, and Saints of God. At which shall triumphe nowe at thy coronation and glorificatio. What ioy wil thy soule receiue in

in that day, when she shall be presented, in the presence of all those states, before the seate and maiestie of the blessed Trinitie, with * recitall and declaration of all thy good workes, and trauailes suffered for the loue and seruice of God? When there shall be laid down in that honourable consistory, all thy virtuous deedes, all the labors that thou hast taken in thy calling: all thy almes, all thy prayers: all thy fasting: all thy innocency of life: all thy patience in injuries: all thy constancie in aduersities: all thy temperance in meates: all the vertues of thy whole life? When all (I saye) shall be recounted there, all commended, all rewarded: shalt thou not see nowe the valure and profite of vertuous life? Shalt thou not confesse, that gayneful and honorable is the seruice of God? Shalt thou not now be glad, & blesse the houre, wherein first thou resoluest thy selfe to leaue the seruice of the worlde, to serue God? Shalt thou not thinke thy selfe beholding to him or her, that perswaded thee vnto it? Yes verely.

10 But yet (more than this) when as being so neere thy passage here, thou shalt consider into what a port and haven of securitie, thou art come, and shalt looke backe vpon the daungers, which thou hast passed, and wherein other men are yet in hazarde: thy cause of ioy shall greatly be increased. For thou shalt see evidently howe infinite times thou were like to perish in that iourney, if God had not held his speciall hande ouer thee. Thou shalt see the daungers wherein other men are, the death and damnation whereunto many of thy friendes and acquaint-

B
* This must
nedes be wa-
rily taken;
otherwise
with the co-
fort that is
sought ther-
by, there
may be dan-
ger of error
also.

The ioy of
securitie.

acquaintance haue fallē, the eternal paines
of hell incurred by many, that vsed to laugh
and be mery with thee in the worlde. All
which shall augment the felicitie of this
thy blessed estate. And nowe for thy selfe,
thou mayest be secure, thou art out of all
daunger for euer and euer. Ther is no more
neede nowe of feare, of watch, of labour,
or of care. Thou mayest laye downe all ar-
mour now, better than the children of Isra-
ell might haue done, when they had gotten
the land of promise? For there is no more
enemie to assaile thee, there is no more wi-
lie serpent to beguile thee: all is peace, all
is rest, all is ioy, all is securitie. Good Saint
Paule hath no more neede nowe to labour
in the ministerie of the worde, neyther yet
to fast to watche, or to punishe his bodye:
Good olde Ierome, may nowe cease to af-
flicte himselfe both night and daye, for the
conquering of his spirituall enemie. Thy
onely exercise must be nowe, to reioyce, to
triumph, to sing *Halleluias*, to the Lambe
which hath brought thee to this felicitie,
and will keepe thee in the same, world with
out ende. What a comfort will it bee to
see the Lambe sitting on his seate of state?
If the wise men of the east, came so farre off
and so reioyced to see him in the manger:
what will it be to see him sitting in his glo-
rie? If Saint Iohn Baptist did leape at hys
presence in his mothers bellie: what shall
his presence doe in this royall and eternall
kingdome? It passeth all other glorie that
saintes haue in heauen (saith Saint Austen)
to be admitted to the inestimable sight of
Christ his face, and to receyue the beames
of

1st. 28. 22.

Gen. 3.

Sap. 17.

1, Cor. 9.

Ierom. ep.

22. ad Eust.

Apo. 19.

Mat. 3.

Luc. 1.

Ser. 37. de
sanctis.

of glorie, from the brightnesse of his maiestie. And if we were to suffer tormentes euerie day, yea to tollerate the verie paines of hell for a time, thereby to gaine the sight of Christ : and to be ioyned in glorie to the number of his saints: it were nothing in respect of the rewardes. O that we made suche account of this matter, as this holy and learned man did: wee would not liue as we doe, nor leese the same for such trifles as most men doe.

17 But to goe forward yet further in this consideration: imagine besides all this, what a ioye it shal be vnto thy soule at that daye, to meete with all her godly friends in heauen, with *father and mother, with brothers, with sisters, with wife with husbande, with maister, with schoolers, with neighbours, with familiars, with kinred with acquaintance, the welcomes, the mirth the weete imbracements that shall be there, the ioye whereof (as noteth wel S. Ciprian) shall be vnspeakeable. And to this, the dayly feasting, and inestimable triumph which shalbe there, at the arriuall of newe brethren and sisters comming thither from time to time, with the spoyle, of their enemies, conquered and vanquished in this worlde. O what a comfortable sight will it be to see those seates of Angels fallen, filled vp againe with men & women from day to day? To see the crownes of glory set vpon
Meeting with our friendes in heauen.
B
There be diuers of this mind but seeing that the knowledge of father, and mother and such like is earthly knowledge & al earthly knowledge lie know- ledg shal then be a bolished? I see not how

it may be warranted that we shall then haue remembrance or knowledge of any such, sauing onely as they are members of one body, and not as our father, kinsman, or friend
a Cyp. lib. de mortalitate.

*The rewarder**The 1. part**2. Tim. 4**Apo. 2. 3 4**Lib demor-
salitate.**A compa-
rison.*

their heades, and that in varietie, according to the varietie of their conquestes. One for martyrdome or confession, against the persecutor: another for chastitie, against the fleshe: another for pouertie or humilitie, against the worlde: another for many conquestes together, agaynst the Diuell. There the glorious company of Apostles (sayth holye Cyprian) there the number of reioycing Prophetes, there the innumerable multitude, of martyrs shall receyue the crownes of their deathes and sufferynge. There tryumphing virgins, which haue ouercome concupiscence with the strength of contynencye: there the good almes, whiche haue liberallye fedde the poore, and keepyng Gods commaundementes, haue transferred their earthlye riches to the stoore house of heauen, shall receyue their due and peculiar reward. O howe shall vertue shewe her selfe at this daye? Howe shall good deedes content their doers? And among all other ioyes and contentations, this shal not be the least, to see the poore soules that come thither on the sudden from the miseries of this life, howe they (I say) shall remayne astonished, and as it were, beside themselues, at the sudden mutation, and excessiue honour done vnto them. If a poore man, that were out of his way, wandering alone vpon the mountaines in the midst of a dark and tempestuous night, farre from companie, destitute of money, beaten with rayne, terrified with thunder, stuffe with colde, wearied out with labour, almost famished with hunger and thirst, and neare brought
to

to despaire with multitude of miseries, shuld vppon the sudden, in the twinkling of an eye, be placed in a goodly, large, and riche pallace furnished with all kinde of cleere lights, warme fire, sweet smells, dayntie meates, soft beddes, pleasant musicke, fine apparell, and honourable companie, al prepared for him: and attending his coming, to serue him, to honour him, and to annoint and crowne him a king for euer, what would this poore man doe? Howe would he looke? What could he say? surely I thinke he could say nothing, but rather would weep in silence for ioy, his heart being not able to containe the sudden and exceeding greatnes thereof.

18 Well then, so shall it be, and much more with these wise most happie soules, that come to heauen. For neuer was there colde shadow so pleasant in a hote burning sunnye daye, nor the wellspring to the poore traeller in his greatest thirst of the sommer, nor the repose of an easie bedde to the wearied seruaunt after his labour at night, as shalbe this rest of heauen, to an afflicted soule which commeth thither. O that we could conceiue this, that we could imprint this in our hearts (deere brother) would we follow vanities as wee doe? Would we neglect this matter as we doe? Surely our coldnesse in seeking after these ioyes doth proceede of the small opinion we doe conceiue of them. For if we made such account & estimate of this iewel as other marchaunts before vs (more skilfull and wiser than our selues) haue done; we would bid for it as they did, for, at least.

*The great
account
that saintes
made of
heauen,
wise*

The rewarder

The 1. part

Heb. 12.

Mat. 13.

Phil. 3

Jerom. in
easaloSer. 31. de
sanctis

1. Cor. 1. 2

C 3.

Psal. 4

wise would not let it passe so negligentlie, which they sought after so carefully. The Apostle saith of Christ himselfe, *Proposito sibi gaudio sustinuit crucem*: Hee laying before his eyes the ioyes of heauen, sustained the crosse. A great estimation of the matter, which so would buy at so deare a rate. But what counsel giueth he to other men about the same? Surely none other but to *Goe and sell all that euer they haue to purchase this treasure*. Saint Paule of himselfe, what saith he? verily, that *He esteemed al the world as dung*: in respect of the purchasing of this iewell. Saint Pauls scholer Ignatius, what biddeth he? Heare his owne wordes. Fire, gallowes, beastes, breaking of my bones, quartering of my members, crushing of my body: all the tormentes of the diuell together, let them come vpon me, so I may enioy his treasure of heauen. Saint Austen that learned bishoppe, what offereth he? You haue now heard before, that he would be content to suffer tormentes: euery day, yea the very tormentes of hell it selfe to gayne this ioy? Good Lord, how farre did these holy saintes differ from vs? Howe contrary were their iudgement to ours in these matters? Who will now maſuell of the wise dome of the worlde, iudged folly by God and of the wisdom of God, iudged folly by the world? Oh *children of men* (saith the Prophet) *why do ye loue vanitie, and seeke after a lie*? Why doe you embrace strawes, and contemne golde? Strawe (I saye) and most vile chaffe, and such as finally wil set your owne house on fire, and be your ruine and eternall perdition?

19 But nowe to draw towards an ende *Where to a Christian is borne by baptisme.*
 in this matter (though there be no ende in *Gal. 3 & 4.*
 the thing it selfe) let the christian consider *Eph. 1.*
 wherto he is borne, and whereof he is in *and. 5.*
 possibility, if he will. He is borne heire *Coloss. 3.*
 apparant to the kingdome of heauen, a *Titus. 3.*
 kingdome without ende, a kingdom with- *Rom. 8.*
 out measure, a kingdome of blisse, the king- *Iaco. 2.*
 dome of God himselfe he is borne to bee *Heb. 6.*
 ioynt heire with Iesus Christ the sonne of
 God, to raigne with him; to triumph with
 him: to sit in iudgement of maiestye with
 him: to iudge the very Aungels of heauen
 with him. What more glorye can bee
 thought vppon except it were to become
 God himselfe? All the ioyes, al the riches, *1. Pet. 3.*
 all the glory, that heauen containeth shal *2. Pet. 1. 3.*
 be powred out vppon him. And to make *Apo. 1.*
 this honour yet more, the glorious Lamb *Matt. 16,*
 that sitteth on the throne of maiesty, with *Luc. 22.*
 eyes like fire, his feete like burning cops *1. Cor. 6.*
 per, and all his face more shining than pre-
 cious stones: from whose seat there pro-
 ceedeth thunder and lightning without end
 And at whose feete the foure and twenty
 Elders lay downe their crownes: this Lambe *Ap. 1 & 4.*
 (I say) shall rise and honour him with his *Luc. 12.*
 owne seruice. Who will not esteeme of
 this royall inheritance? Especially seeing
 that now we haue so good opportunitie
 to the obtaining thereof, by the benefit of
 our redemption, and grace purchased to vs
 therein.

20 Tell me now (gentle Reader) why
 wilt thou not accept of this his offer? Why
 wilt thou not account of this his kingdom?
 Why wilt thou not buy this glory of him

for so little a labour as he requireth *Suadeo tibi emere a me aurum ignitum, probatum, ut locuples fias* (saith Christ) I counsell thee to buy pure and tried golde of mee, to the end thou maist be rich. Why wilt thou not follow this counsel (deere brother) especially of a merc haunt that meaneth not to deceiue thee? nothing greueth this our sauiour more, than that men will seke with such paines to buy straw in Egypt, whereas he would sell the fine gold at a lower price: and that they will purchase puddle water, with more labour than he would require for ten times as much price, liquor out of the verie fountain it selfe. There is not the wickedst man in the worlde: but taketh more trauell in gayning of hell (as after shall be shewed) than the most paineful seruaunt of God in obtaining of heauen.

Exod. 5.

Ier. 2.

Apo. 21

*The vanitie
of worldlie
men*

21 Followe thou not their folly then (deere brother) for thou shalt see them suffer grieuously for it one day, when thy heart shall be full glad thou hast no part among them. Let them goe nowe and bestowe their time in vanity, in pleasures, in delightes, of the worlde. Let them builde pailaces, purchase dignities, adde peeces and patches of ground together: let them hunt after honours, and build castles in the aire: the day will come (if thou beleeue Christ himselfe) wherein thou shalt haue small cause to enuie their felicitie, If they talke baselie of the glorie and riches of Saints in heauen, not esteeming them indeede, in respecte of their owne: or contemning them for that carnall pleasures are not reckoned there in, make little account of their wordes, for
that

Lut. 16.

Co. 12

Mat. 26.

that The sensual man vnderstandeth not the things which are of God. If horses were promised by their maisters a good banker, they could imagine nothing else but prouender and water, to be their best cheere, for that they haue no knowledge of daintier dishes: so these men accustomed to the puddle of their fleshly pleasures, can mount with their minde no higher than the same. But I haue shewed thee before (gentle Reader) some waies and considerations to conceyue greater matter, albeit as I haue aduertised thee often, we must confesse still with S. Paule, that no humane heart can conceyue the least part thereof: for which cause also it is not vnlike, that S. Paule himselfe was forbidden to vtter the things which he had seene and heard, in his miraculous assumption vnto the third heauen.

1. Cor. 2.
Epist. 1. ind.
A simili-
tude.

1. Cor. 2.
2. Cor. 12

22 To conclude then, this game & gale is set vp for them that will run, as S. Paule noteth: and no man is crowned in this glorie, but such only as will fight, as the same Apostle teacheth. It is not euerie one that saith to Christ Lord Lord, that shal enter into the kingdome of heauen: but they onely which doe the wil of Christ his father in heauen. Though this kingdome of Christe bee set out to all: yet euerie man shall not come to raigne with Christ. but such only, as shall be content to suffer with Christ. Thou art therefore to sit downe, and consider according to thy Sauours counsell, what thou wilt doe, whether thou haue so much spirituall money, as is sufficient to builde this towre. & make this war or no: that is, whether thou haue so much good wil and holy

2. Cor. 6
Phil. 3
2. Ti. 2. 1
Titus. 9
Heb. 12
Mat. 7.
19. 25.
Rom. 8.
Mat. 11.
Mat. 7.
and 19.
Iohn. 14.
Luc. 14.

manhood in thee, as to bestowe the paynes of suffering with Christe (if it be rather to be called paines than pleasure) that so thou mayest raigne with him in his kingdome. This is the question, this is the very whole issue of the matter, and hitherto hath appertained whatsoeuer hath beene spoken in this booke before, either of thy particular ende, or of the maiestie, bountie, and iustice of God: and of the account hee will demaunde of thee; also of the punishment or reward layde vp for thee. All this (I saye) was meant by me to this onely ende, that thou measuring the one part, and the other, shouldest finally resolue what thou wouldst doe, and not to passe ouer thy time in carelesse negligence, as many doe, neuer spying their owne error, vntill it be too late to amend it.

*A saying to
be remem-
bered.*

23 For the loue of God then (deere brother) and for the loue thou bearest to thine owne soule, shake off this dangerous securitie, which flesh and bloud is woont to lull men in: and make some earnest resolution, for looking to thy soule for the life to come. Remember often that woorthie sentence: *Hoc momentum, vnde pendet aternitas*. This life is a moment of time, wherof all eternitie of life or death, to come, dependeth. If it be a moment, and a moment of so great importaunce: howe is it passed ouer by worldly men, with so little care as it is.

24 I might haue alleadged here infinite other reatons and considerations to mooue men vnto this resolution, whereof I haue talked: and surely no measure of volume
were

were sufficient to contain so much as might be saide in this matter . For that all the creatures vnder heauen, yea and in heauen it selfe: as also in hell : all (I saye) from the first to the last, are argumentes and perswasions vnto this point : all are bookes and sermons, all doe preach and crye, (some by their punishment: some by their glory: some by their beautie : and all by their creation) that we ought without delaye, to make this resolution: and, that all is vanitie: all is folly: all is iniquitie: all is miserie, beside the onely seruice of our maker and redeemer. But yet notwithstanding (as I haue sayde) I thought good onely to chose out these fewe considerations before layde downe as chiefe and principall among the rest, to worke in any true Christian heart. And if these canne not enter with thee (good Reader) little hope is there that any other would doe thee good. Wherefore here I ende this first part, reseruing a fewe things to be sayde in the seconde, for remouing of some impedimentes, which our spirituall aduersarie is woont to cast against this good worke, as against the first steppe to our saluation. Our Lord God and Sauour Iesus Christ, whiche was content to paye his owne blood for the purchasing of this notable inheritace vnto vs, giue vs his holy grace, to esteeme of it as the great weight of the matter requireth, and not by negligence to leese our portions therein.

The ende of the first part.

THE

THE SECONDE PART of this booke.

CHAP. I.

Of impedimentes that let men from this resolution and first, of the difficultie or hardnesse, which seemeth to many to be in vertuous life.



Otwithstanding all the reasons and considerations before set downe, for inducing me to this necessarie resolution of serving god: there want not many Christians a-broade in the worlde,

whose harts either intangled with the pleasures of this life, or given over by God to a reprobate sense, doe veelde no whit at all to this battery, that hath been made, but shewing theselues more hard than adamant, doe not onely resist and contemne, but also doe seeke excuses for their sloth and wickednes, and doe alleadge reasons to their owne perdition. Reasons I call the, according to the common phrased, though indeed there be no one thing more against reason, than that a man shoulde become enemy to his owne soul, as the scripture affirmeth obstinate sinners to be. But yet (as I say) they haue their excuses: and the first and principal of all is, that vertuous life is painefull and hard, and therefore they cannot indure to followe the same:

*Epi lud.
Rom. 1.*

*Pro. 18. 7
20.
Psal. 140*

*Tob. 12.
Prov. 29.*

same: especially such as haue bene brought vp delicately, and neuer were acquainted with such asperity, as (they say) we require at their handes. And this is a great, large, and vniuersall impediment, which stayeth infinite men from embracing the meanes of their conuersion, for which cause it is fully to be answered in this place.

2 First then supposing that the way of vertue were so harde in deede, as the enemy maketh it seeme: yet might I well say with Saint Iohn Chrysostome, that seeing the reward is so great and infinite, as now wee haue declared: no labour should seeme great for obtaining of the same. Againe, I might say with holy S. Austen: That seeing wee take dayly so great paine in this worlde, for auoyding of small inconueniences, as of sicknesse, imprisonments, losse of goods, & the like. What paines should we refuse for auoyding the eternie of hell fire set down before? The first of these considerations S. Paul vsed, when he said: *The suffering of this life are not worthy of the glory which shall be revealed in the next.* The second S. Peter vsed, when he saide: *Seeing the heauens must be dissolved, and Christ come to iudgement to restore to euery man according to his workes: What manner of men ought we to be, in holy conuersation?* As who would say: No labour, no paynes, no trauaile ought to seeme hard or great vnto vs, to the ende wee might auoyde the terror of that daye. Saint Austen asketh this question: *what wee thinke the rich glutton in Hell would doe, if hee were nowe in this life again? Would he take paines or no?*

*Li de comp
parat. cor-
dis.*

*Hom. 16
ex 50.*

*Rom. 8.
2. Pet. 2.*

Luc. 16.

Would he not bestirre him selfe rather than turne into that place of torment againe? I might adde to this, the infinite paines that Christ tooke for vs, the infinite benefites he hath bestowed vpon vs: the infinit sinnes we haue committed against him: the infinite examples of Saints: that haue troden this path before vs: in respect of all which, wee ought to make no bones at so little paynes and labour, if it were true that Gods seruice were so trauailsome as many doe esteeme it.

The way of
vertue is
not hard.
Matt 12.

1. Iohn 5.

The cause
of preten-
ded diffi-
culty.

Ibidem

3. Cor. 12.

3 But now in very deede the matter is nothing so, and this is but a subtile deceipt of the enimie for our discouragement. The testimony of Iesus Christ himself is cleare, in this point: *Iugum meum suauē est, & onus meum leue*: My yooke is sweet, and my burden light. And the deerey beloued disciple S. Iohn, who had best cause to knowe his maisters secret herein sayth plainelye: *Mandata eius grauiā non sūt*: His commāds dementes are not greuous. What is the cause then, why so many men doe conceiue such a difficulty in this matter? Surely one cause is (beside the subtiltye of the Diuel, which is the cheifest) for that men feelee the disease of concupiscence in their bodies but doe not consider the strength of the medicine giuen vs against the same. They cry with Saint Paule, that *They find a Law in their members repugning to the law of their minds* (which is the rebellion of concupiscence left in our flesh by originall sinne:) but they confesse not, or consider not with the same Sainct Paule, *That the grace of God by Iesus Christ, shall deliuer them from the*

the same. They remember not the comfortable saying of Christ to Saint Paule, in his greatest temptations : *Sufficit tibi gratia mea.* My grace is sufficient to strengthen thee against them all . These menne doe as Helizeus his Disciple did , who casting his eies onely vpon his enemies, that is vpon the huge armie of the Syrians , readye to assault him, thought himselfe lost, and vnpossible to stande in their sight, vntill by the prayers of the holy Prophet, he was permitted from God , to see the Angels that stood there present to fight on his side, and then he well perceiued that his part was the stronger.

4. Reg. 9.

The force
of grace,
for the ea-
sing of ver-
tuous life

4 So these men , beholding onely our miseries and infirmities of nature, whereby daily tentations doe rise against vs : doe account the battel paynefull, and the victorie vnpossible, hauing not tasted in deede , nor euer proued (through their owne negligence) the manifold helpes of grace , and spirituall succours, which GOD alway sendeth to them who are content (for his sake) to take this conflict in hande. Saint Paule had well tasted that ayde , whiche hauing reckoned vppe all the hardest matters that could be added : *Sed in his omnibus superauimus propter eum qui dilexit nos.* But we ouercome in all these combates , by his assistance that loueth vs . And then falleth he to that woonderfull protestation : that neither death, nor life , nor Angels nor the like should seperate him: and all this vpon the confidence of spirituall ayde from Christ, whereby he sticketh not to auouches: *That he could doe all thinges .* Dauid also

Rom. 8.

Phil. 4.

Psal. 118

had proued the force of this assistance who sayde: *I did runne the way of thy commaundementes when thou didst enlarge my heart.* This enlargement of heart, was by spirituall consolation of internall vnction, whereby the heart drawen together by anguifhe, is opened and enlarged when grace is powred in: euen as a drie pulse is softened and enlarged by annoynting it with oyle. Which grace being present Dauid sayde, he did not onely walke the way of Gods commaundementes easily, but that he ran them: euen a drye carte wheele whiche cryeth and complayneth, vnder a small burden beeyng drye, runneth merely and without noyse, when a little oyle is put vnto it. Whiche thing aptely expresseth our state and condition: who without Gods helpe, are able to do nothing, but with the aide thereof, are able to doe whatsoeuer he now requireth of vs.

Psal. 118

5 And surely I woulde aske these men that imagine the waye of Gods lawe to bee so harde and full of difficultie, howe the Prophet could saye: *I haue taken pleasure (O Lorde) in the waye of thy commaundementes as in all the riches of the worlde.*

Psal. 118

And in an other place: *That they were more pleasant and to be desired, than golde or precious stones, and more sweeter than Honie, or the Honie combe.* By whiche wordes hee yeeldeth to vertuous life, not onely due estimation aboue all treasures in the worlde; but also pleasure, delight, and sweetenesse: thereby to confounde all those that abandon and forsake the same, vpon idle, pretended, and fained difficulties. And if

Iohn. 10

Dauid

David could say thus much in the olde law: *Rom. 6*
 howe much more iustly may we so say now *Heb. 1*
 in the newe, when grace is giuen more a-
 boundantly, as the scripture saith? And thou
 poore Christian which deceiuest thy selfe
 with this imagination: tell me, why came
 Christ into this worlde? Why laboure-
 red he, and why tooke hee so much paines
 beerin? Why shedde hee his bloud? Why
 prayed he to his father so often for thee?
 Why appointed he the Sacraments as con-
 duits of grace? Why sent he the holy Ghost
 into the worlde? What signifieth the
 worde *Gospell*, or *good tidings*? What mea-
 neth the worde *Grace*, and mercy brought
 with him? What importeth the comforta-
 ble name of Iesus? Is not all this to deliver *Matt. 1.*
 vs from sinne? From sinne past (I say) by
 his onely death: From sinne to come, by
 the same death, and by the assistance of his
 holy grace, bestowed on vs more aboun-
 dantly than before, by all these meanes?
 Was not this one of the principall effectes
 of Christ his comming, as the Prophete
 noted: *The craggie wayes should bee made*
streight, and hard wayes plaine. Was not *Esay. 40*
 this the cause why he indued his Church *Ch. 11*
 with so many giftes of the holy Ghost, and *1er. ibid.*
 with diuers speciall graces, to make the *Amb. lib. 1*
 yoke of his seruice sweet: the exercise of *de sp. ca. 20*
 good life, easie: the walking in bys
 commaundementes, pleasant: in such sort
 as men might nowe sing in tribulations:
 haue confidence in perills: security in
 afflictions, and assurance of victorie in
 all temptations; Is not this the begin-
 ning, middle, and end of the Gospell? Were
 not

Esa. 20.

not these the promises of the Prophetess the tydings of the Euangelistes : the preachings of the Apostles : the doctrine, beleife, and practise of all Saints? And finally is not this *Verbum abbreviatum*: The worde of God abbreviated: wherein doe consist all the riches and treasures of Christianity?

Of the force
of grace

Eze. 11.
and 39.

6 And this grace is of such efficacy and force in the soule where it entreteth that it altereth the whole state thereof: making those things cleare, which were obscure before: those things easie, which were hard and difficult before. And for this cause also it is said in the scripture, to make a new spirit and a new heart. As where Ezechiell talking of this matter, sayeth in the person of God: *I will giue vnto them a new heart, and will put a new spirit in their bowels, that they may walke in my precepts, and keepe my commaundements*. Can any thing in the world be spoken more plainly? Now for mortifying and conquering of our passions, which by rebellion doe make the way of Gods commaundements vnpleasant.

Rom. 6.

So proueth
S. Aug. lib.
2 de pecca.
mer. 3. ca. 6

Saint Paule testifieth clearly that abundant grace is giuen to vs also by the death of Christ to doe the same, for he sayeth: *This we knowe that our olde man is crucified also to the end that the body of sinne may be destroyed and we serue no more vnto sinne*. By the olde man and the body of sinne Saint Paule vnderstandeth our rebellious appetit and concupiscence, which is so crucified & destroyed by the most noble sacrifice of Christ, as we may by the grace purchased vs in that sacrifice, in some good measure resist

resiste and conquere this appetite, bee-
 freed so much as we are from the seruitude
 of sinne. And this is that noble and enire
 victory (in this world begun, and to be fini-
 shed in the worlde to come) which GOD
 promised so long agoe to euery Christian
 soule by the meanes of Christ, when he said
 Be not afrajd, for I am with thee: sleepe not
 aside, for I thy God haue strengthened thee,
 and haue assisted thee; and the right hand
 of my iust (manne) hath taken thy defence.
 Behold all that fight against thee shall bee
 confounded and put to shame: thou shalt
 seeke thy rebels, and shalt not finde them
 they shall be as though they were not, for
 that I am thy Lord and God.

Esa. 41

7 Loe heere a full victorie: promised
 vpon our rebelles, by the helpe of the
 right hand of Gods iust man, that is, vpon
 our disordinate passions, by the ayde
 and grace of our sauour Christ. And albeit
 these rebels are not heere promised to bee
 taken clean away, but only to be conquered
 and confounded: yet it is said; *They
 shall be as though they were not*. Where-
 by is signified that they shall not hinder vs
 of our saluation, but rather aduaunce and
 further the same. For as wilde beasts, which
 of nature are fierce, and would rather hurt
 than profite mankind: being maistered
 and tamed, become very commodious and
 necessary for our vses: so these rebellious
 passions of ours which of themselues would
 vtterly ouerthrowe vs, being once subdued
 and mortified by the grace of GOD,
 doe stande in singular steade to the pra-
 ctise and exercises of all kinde of vertues.

A similitude

B as choller or anger, to the enkindling of
A speciall zeale, hatred, to the pursuing of sinne, an
point to be hautie minde, to the reiecting of the world:
considered: loue to the imbracing of all great and he-
for the re- roicall attemptes, in consideration of the
disfying of benefits receiued from God. Besides this,
one poynt the very conflict and combate it selfe, in
of philoso- subduing these passions is left vnto vs for
phic, which our great good: that is, for our patience,
is, that the humility and victorie in this life: and for
soule doeth our glory, & crown in the life to come: as
followe the S. Paule affirmed of himselfe, and confir-
reperature med to all others by his example.
of the body

And this they hold, for that by experience it is commonly
 seen, that the disposition of men is such, as the nature of
 their complexion doth seeme to import. For commonly
 those that are sanguine, are pleasant: those that are fleg-
 matik, slowe: those that are cholericke, earnest: and those
 that are melancholike, solitary, and such like. And yet
 the truth is, that the soule doth not followe, but rather
 doth vse such temperance as the bodie hath, and that ve-
 rie well, and to good vse, if the soule be good: but other-
 wise abuse it ill: For the complexions are indifferent: nei-
 ther good, nor ill of themselves, but as they are vsed. But
 because that most mens soules are ill (as we are all by o-
 riginall corruption) therefore doe most men abuse their
 complexions so ill, as bloud, to wantonnesse, fleame, to
 stoube, choler to anger, and melancholye to secret pra-
 ctises of deceite, or naughtinesse. Whereas notwithstanding,
 those soules that are good, doe vse them well:
 as bloud, to be valiant, and cheerefull in goodnesse, fleame
 to moderate their affections with sobrietie, choler, to bee
 earnest in the glory of God, and melancholy, to studie
 and contemplation. Which poynt notwithstanding myght
 easily bee pardoned to philosophers (that bolde ma-
 y things else as wrong as it) but this one poynt of

error with them, is the cause of some others besides in weightie matters. For out of these some of our Diuines taken their opinion, that the fountayne of sinne is originally in the body, and from it deriued to the soule: and were the rather induced to thinke that the blessed Virgin was her selfe also conceyued without sinne, for that otherwise they did not so plimely see howe Christe taking fleshe of her, should haue the same in himselfe without steyne of sinne. And of themselues there be that haue doubted of the immortalitie of the soule, for that supposing the soule to hang vpon the temperature of the body, they did not see howe it could be immortall, when as the temperature and bodye it selfe are knowne to be mortall.

8 Nowe then let the slothful Christian goe Put his bandes vnder his girdle, as the scripture sayth: and I saye, *There is a Lion in the waye, and a Lionesse in the path readie to deuour him, that these dare not go* *Prou. 26*
 foorth of the doores. Let him say, *It is colde and therefore he duresh not goe to plow. Let him say, it is vneasie to labour, and therefore he cannot purge his vineyard of netles and thistles, nor builde any wall about the same.* *Prou. 20*
That is, let him say his passions are strong, and therefore he cannot conquer them: his body is delicate, and therefore hee dare not put it to trauell: the way of vertuous life is hard and vneasie, & therefore he cannot apply himselfe thereunto. Let him say all this, and much more, which idle and slothfull Christians doe vse to bring for their excuser let him alledge (I say) as muche and as often as he will: it is but an excuse, and a false excuse; and an excuse most dishonourable and detractorie to the force of Christe his
 grace,

Mat. 11.

1. Iohn 5.

Iohn 8.

Rom. 7.

Rom. 8.

Psa. 16.

Psal. 22.

2. Iohn. 5.

grace, purchased vs by his bitter passiō, that now his yoke should be vnpleasant, seeing he hath made it sweete: that now his burden shoulde be heauie, seeing he hath made it light, that now his commaundementes shoulde bee greuous seeing that the holye Ghost affirmeth the contrarie, that now wee shoulde be in seruitude of our passions, seeing hee hath by his grace deliuered vs, and made vs truely free. *If God be with vs, who wil be against vs* (saith the Apostle.) *God is my helper and defender* (saith holye Dauid) *whome shall I feare, or at whome shall I tremble? If whole armies should rise against me: yet will I alwaye hope to haue the victorie.* And what is the reason? *For that thou art with me (O Iorde) thou fightest on my side; thou assistest me with thy grace: by helpe whereof I shall haue the victorie:* though all the squadrons of my enemyes, that is, of the flesh, of the worlde, and the diuell, should rise against me at once; and I shall not onely haue the victory, but also shall haue it easily, and with pleasure and delite. For so much signifieth Sainct Iohn, in that (hauing saide that the commaundementes of Christ are not greuous) hee inferreth presently, as the cause thereof; *Quoniam omne quod natum est ex Deo vincit mundum*: For that all which is borne of God conquereth the worlde: That is, this grace and heauenly assistaunce sent vs from GOD, doth both conquer the worlde, with all difficulties and temptations thereof: and also maketh the commandementes of God easie, and vertuous life moste pleasaunt and sweete.

9 But it may be you will say Christ him selfe confesseth it to be a yoke and a burden how then can it be so pleasant and easie as you make it. I aunswere that Christ addeth that it is a sweete yoke, and a light burden. Whereby your obiection is taken away: and also is signified further, that there is a burden which greeueth not the bearer, but rather helpeth and refresheth the same: as the burthen of feathers vpon a birdes backe, beareth vp the bird, and is nothing at all greeuous vnto her. So also, though it be a yoke, yet it is a sweete yoke, a comfortable yoke, a yoke more pleasant than hony, or hony combe, as saith the Prophet. And why so? Because we drawe therein, with a sweete companion, wee drawe with Christ that is, his grace at one end, and our * en- deuour at the other. And because when a great oxe and a litle do draw together, the waight lieth al vpon the greater one, his neck, for that he beareth vp quite the yoke fro the other: thereof it commeth, that we drawing in this yoke with Christ, which is, greater than wee are, he lighteneth vs of the whole burthen, and only requireth that we shuld go on with him comfortably, and not refuse to enter vnder the yoke with him for that the paine shall be his, and the pleasure ours. This he signifieth expressly, when he saith, *Come you to me all that labor & are heauie laden, and I wil refresh you.* Here you see that he moueth vs to this yoke, on- ly thereby to refreshe and disburden vs: to disburden vs (I say) and to refreshe vs: and not any way to lode or greeue vs: to disburden vs of the heauie lodgings and yokes

An obiection
answered.

Psalm 113.

I

We drawe
with Christ

B,

* The rege-
nerat haue
an indenuour
framed in
them by
grace: but
otherwise
the natural
children of
Adam
haue none
such of
them selues
but only to
euil.

Mat. 11.

yokes of this worlde : as from the burden of care, the burden of melancholy, the burden of euuie, hatred, and malice, the burden of pride, the burden of ambition, the burden of couetousnesse, the burden of wickednesse, and hell fire it selfe. From al these burdens and miserable yokes, Christ would delinervs, by couering our neckes onely with his yoke and burden, so lightned and sweetened by his holy grace, as the bearing thereof is not troublesome, but most easie pleasaunt, and comfortable, as hath bene shewed.

2
Loue maketh the way pleasaunt.

The feare of loue.

Ser. 9. de
verbis do-
mini,

10 Another cause why this yoke is so sweete; this burden is so light, and this way of Gods commaundements so pleasaunt to good men, is loue (I meane) towards God, whose commaundementes they are. For euery man can tell, and hath experienced in himselfe, what a strong passion the passion of loue is, and how it maketh easy the very greatest paines that are in this world. What maketh the mother to take such paines in the bringing vp of her chyld, but onely loue? What causeth the wife to sit so attentiuely at the bedde side of her sicke husband, but onely loue? What moueth the beasts and birds of the aire, to spare from their own food, and to indanger their owne lines, for the feeding and defending of their little ones, but onely the force of loue? Sainct Austen doeth prosecute this point at large by many other examples: as of marchaunts, that refuse no aduenture of sea, for loue of gaine; of hunters, that refuse no season of euill weather, for loue of game? of souldiers, that refuse no dan-
ger

daunger of death, for loue of the spoyle. And he addeth in the ende: that if the loue of men can be so great towards creatures heere, as to make labour easie, and indeed to seeme no labour, but rather pleasure; how much more shall the loue of good men towards God make all their labour comfortable, which they take in seruice?

11 This extreame loue was the cause why all the paynes and afflictions whiche Christ suffered for vs, seemed nothing vnto him. And this loue also was the cause, why all the trauels and tormentes, which manye Christians haue suffered for Christ, seemed nothing vnto them. Imprisonmentes, tormentes, losse of honour, goodes and lyfe, seemed trifles to diuers seruantes of God, in respect of this burning loue. This loue droue many virgins, and tender children to offer themselves, in time of persecution, for the loue of him which in the cause was persecuted. This loue caused holye Appolonia of Alexandria; being brought to the fire to be burned for Christ, to slip out of the hands of such as ledde her, and ioyfully to runne into the fire of her selfe. This loue moued Ignatius, the auncient martir to say (beyng condemned to beasts: and fearing least they would refuse his body, as they had done of diuers martirs before) that he would not permit them so to doe, but would prouoke and stirre them to come vpon him, and to take his life from him, by tearyng his body in peeces.

12 These are the effectes then of seruent loue, which maketh euen the thinges that are most difficult and dreadfull of themselves

*The loue of
Christ to
his saintes;
and of his
saintes to
him.*

*Enseb. li. 6.
cap. 34*

*Ierom in
catologo.*

Psa. 9 &

18.

Matt. 11

1. Iohn. 5.

Tract. 26

in Iohn.

to appeare sweete and pleasant : and muche more the lawes and commaundementes of God, which in themselues are moste iuste, reasonable, holy, and easie : *Da amantem* (saith S. Austen speaking of this matter) *& sentis quod dico: Si autem frigido loquor nescit quid loquor*; Giue me a man that is in loue with God, & he feeleth this to be true, which I saye; but if I talke to a cold Christian, hee vnderstandeth not what I saye. And this is the cause why Christe talking of the keeping of his commaundements, repeateth so often this worde loue, as the surest cause of keeping the same, for want whereof in the world, the world keepeth them not, as there he sheweth. *If you loue me, keepe my commaundement*, saith he. And againe, *Hee that hath my commaundements and keepeth them, he is he that loneth me*. Againe, *Hee which loueth me will keepe my commaundements*. In which last words, it is to be noted that to the louer he saith: *His commaundement* in the singular number, for that to such an one all his commandements are but one commaundement, according to the saying of S. Paule, *That loue is the fulnesse of the lawe*; for that it comprehendeth all. But to him that loueth not, Christe sayth his commaundementes in the plurall number: signifying therby, that they are both many, and heauy to him; for that he wanteth loue, which should make them easie. Which S. Iohn also expresth, when he saith; *This is the loue of God, when we keepe his commaundementes; and his commandementes are not heauie*. That is, they are not heauie to hym which hath the loue of God; otherwise no.

Iob. 14.

Marke this
observation

Rom. 13.

B.

* But a little
before he
vseth the
Plurall nu-
ber in that
case also,
viz.

Jo 14. 15

1. Iohn. 5.

maruell though they be moſte heauie . For that euerie thing ſeemeth heauie, which we doe againſt our liking. And ſo by this alſo (gentle Reader) thou mayeſt geſſe, whether the loue of God be in thee or no.

13 And theſe are 2. meanes now wherby the vertuous life of good men is made eaſie in this world. There followeth diuers others, to the ende that theſe negligent excuſers may ſee, how vniuſt and vntrue this excuſe of theirs is, concerning the pretended hardneſſe of vertuous living: which in very ſeede is indued with infinite priuiledges of comfort, aboue the life of wicked menne euen in this world. And the next after the former, is a certayne ſpeciall and peculiar light of vnderſtanding, pertayning to the iuſt, and called in ſcripture; *Prudentia ſanctorum*: the wiſedome of Sainctes: which is nothing els, but a certain ſparkle of heauely wiſedome, beſtowed by ſingular priuiledge vpon the vertuous in this liſe: whereby they receiue moſt comfortable light, and vnderſtanding in ſpirituall matters, eſpecially touching their owne ſaluation, and thinges neceſſary thereunto. Of which the prophet Dauid meant when he ſaide: *Notas mihi feciſti vias vias*: Thou haſt made the waies of liſe knowne to me. Alſo when hee ſayde of himſelfe *Super ſenes intellexi*: I haue vnderſtood more than old men. And againe in another place; *Incerta & occulta ſapientia tua maniſeſtaſti mihi*: Thou haſt opened to me the vnknown and hidden ſecrets of thy wiſedom. This is the light wherwith S. Iohn ſaieth, that Chriſt lightneth his ſeruants: as alſo that vnction of the holy Ghoſt which the

3
Peculiar
light of vn
derſtanding

Pro. 9.

Pſa. 119

Pſa. 110

Pſal. 50

Iohn. 1.

1. Iohn. 2.

Jer. 31.

Esay. 5. 4

Psal. 118

the same Apostle teacheth to be giuen to the godlye, to instructe them in all thinges behooueful for their saluation. In like wise this is that writing of Gods lawe in mens heartes, which he promiseth by the prophet Jeremy : as also the instruction of men immediately from God himselfe, promised by the prophet Esay. And finally, this is that soueraigne vnderstanding in the lawe, commandementes, and iustifications of G O D, which holy Dauid so much desired, and so often demanded in that most diuine Psalm, which beginneth. *Blessed are the vnspotted in the way*, that is, in this life.

2. Cor. 2

14 By this light of vnderstanding and supernaturall knowledge and feeling from the holy Ghost, in spirituall thinges, the vertuous are greatly holpen in the waye of righteousnesse, for that they are made able to discern for their owne direction in matters that occurre, according to the saying of Saint Paul; *Spiritualis omnia iudicat*. A spirituall man iudgeth of al thinges. *Ani. malis autem homo non percipit quia sunt spiritus Dei* But the carnall man conceyueth not the things which appertain to the spirit of God. Doth not this greatly discover the priuiledge of a vertuous life? The ioy, comfort, and consolation of the same : with the exceeding great misery of the contrary part? For if two should walke together, the one blinde, and the other of perfect sight, which of them were like to be wearie first? Whose journey were like to be more painfull? Doth not a little ground, wearie out a blind man? Consider then in howe wearisome darkenesse the wicked doe walke, Consider whether

ther they be blinde or no. S. Paule saith in the same place before alleadged, that they cannot conceiue any spirituall knowledges is not this a greate darcknesse? Again, the Prophet Esay describeth their state further, when he saith in the person of the wicked: *We haue groped like blinde men after the walles, and haue stumbled at midday, euen as it had beene in darcknesse.* And in another place the scripture describeth the same, yet more effectuously, with the painefulnes thereof, euen the mouthes of the wicked themselves, in these words: *The light of iustice hath not shined vnto vs, and the sunne of vnderstanding hath not appeared vnto our eyes: We are wearied out in the way of iniquitie and perdition, &c. This is the talke of sinners in hell.* By which words appeareth not onely that wicked men liue in great darckenes: but also that this darcknesse is most paineful vnto them, and consequently that the contrary light, is a great easement vnto the way of the vertuous.

15 Another principal matter, which maketh the way of vertue easy & pleasant vnto the that walke therein, is a certain hidden & secret consolation, which God powreth into the hearts of them that serue him. I call it secret: for that it is knowne, but of such only as haue felt it: for which cause, Christ himselfe calleth it: *Hidden manna, knowne onely to them, that receiue it.* And the prophet saith of it: *Great is the multitude of thy sweetenesse. (O Lord) which thou hast hid ten for them that feare thee,* And againe in another place: *Thou shalt lay asseide. (O Lord) a specull chosyn ruing or deare for*

Esay: 65.

Sap. 5.

4
Internall
consolation

Apo. 2.

Psal. 30

Osee 2.

Psa 35.

C 194.

Matt 17.

Mark 6.

Luc 9.

Psa 35.

Esa 26.

A similitud

apo. 3

for thine inheritaunce, And another prophet saith in the person of God, talking of the deuout soule that serueth him: *I wil lead her aside into a wildernes: and there I wil talke vnto her heart.* By all which words, of *Wildernes, separating, choyse and bidden* is signified, that this is a secret priuilege bestowed onely vpon the vertuous, and that the carnall hearts of wicked men, haue no parte or portion therein. But now, how great & inestimable the sweetnesse of this heauenlye consolation is, no tongue of man can expresse: but we may coniecture of these words of Dauid, who talking of this celestial wine attributeth to it such force, as to make all those drunken that taste of the same: that is, to take from them, all sense and feeling of terrestriall matters, euen as Saint Peter hauing drunke a little of it vpon the mount Thabor, forgot himselfe presentlye and talked as a manne distracted, of buylding tabernacles there, and resting in that place for ever. This is that *Torrentis voluptatis*, that sweete streame of pleasure, as the Prophete calleth it, which coming from the mountaines of heauen watereth (by secret ways & passages) the hearts and spirits of the godly, and maketh them drunken with the vnspcakable ioy, which it bringeth with it. This is a little taste in this life of the very ioyes in heauen bestowed vpon good men, to comforte them withall, and to incourage them to goe forward. For as merchautes desirous to sell their wares, are content to let you see and handle, and sometimes also to taste the same, thereby to induce you to buy: so God almighty

almighty, willing (as it were) to sel vs the
 oyes of heauen, is content to imparte a
 certaine taste beforehand to such as he seeth
 are willing to buy: thereby to make them
 come off roundly with the price, and not
 to stick in paying so much, and more as he
 requireth. This is that exceeding ioye and
 Iubile of the hearts of iust men, which the
 prophet meaneth when he saith *The voyce
 of exultatiō and saluation is in the Tabernas
 cles of the iust.* And again: *Blessed is that peo* *Psal. 217.*
ple that knoweth iubilatiō: that is, that hath
 experienced this extream ioy & pleasure of
 internall consolation Sainct Paule had ta-
 sted it when he wrote these wordes, amidst
 all his labours for Christ: *I am filled wth* *2. Cor. 7.*
*consolation, I ouerflow exceedingly, abound
 in all ioye, amidst our tribulation.* What
 can be more effectually sayd or alledged, to
 prooue the seruice of God pleasaunt, than
 this? Surely (Good Reader) if thou haddest
 tasted once but one droppe of this heavenly
 ioy, thou wouldest giue the whole worlde
 to haue an other of the same, or at the least-
 wise, not to leese that one againe.

16 But thou wilt aske mee: Why thou *The way to*
 beeing a Christian as well as other, hast *come to this*
 yet neuer tasted of consolation? To which *rituall con-*
 I aunswere, that (as it hath bene shewed be- *folation.*
 fore) this is not meate for euery mouthe:
 but *A chosen mynstre layde asid for Gods* *Psal. 67.*
inheritance onely. This is wyne of Gods
 owns sellar, layd vp for his spouse: as the
 Canticle declareth: That is, for the deuout *Cant. 1.*
 soule dedicated vnto Gods seruice. This
 is a teate of comforte, onely for the child
 to sucke, and fil himselfe withall, as the

Ejay. 66

1. Reg. 5.

Iob. 8. 14

15. 16

1. Iohn. 2

Exod. 2.

Rom. 15.

1. Gamers
cheerly che-
rished myth
spiritual co-
solation.

Prophet Esay testifieth. The soule that is drowned in sinne and pleasures of the wicked world, cannot be pertaker of this benefite: neither the heart replenished with carnal cares and cogitations. For as Gods Arke, and the idoll Dagon could not stand together vpon one altar: so cannot Christ and the world stand together in one heart. God sent not the pleasaunt Manna vnto the people of Iiraell, so long as their flower and chibals of Egypt lasted: so neyther will hee send this heavenly consolation vnto thee, vntill thou haue ridde thy selfe of the cogitations of vanity. He is a wise merchaunt, though a liberall: he wil not giue a taste of his treasure, where hee knoweth there is no will to buy. Resolue thy selfe once indeed to serue God, and thou shalt then feele this ioy that I talke of, as many thousandes before thee haue done, and neuer yet any man was heerein deceiued. Moses first ran out of Egypt, to the hilles of Madian, before GOD appeared vnto him: and so must thy soule goe out of worldly vanitie, before shee can looke for these consolations. But thou shalt no sooner offer thy selfe throughlye to Gods seruice, than thou shalt fynde in-tertainment aboue thy expectation. For that his loue is more tender indeede vpon them that come newly to his seruice, than vpon those which haue serued him of olde: as hee sheweth plainlye by the parable of the prodigall sonne: whome he cherished with much more daliaunce & good cheere, than hee didde the elder brother, which had serued him of long tyme. And the causes

causes heereof are two, the one for the iove of the new gotten seruant, as it is expressed by Sainſt Luke in the text, the other leaſte he finding no conſolation at the beginning ſhould turne backe to Egypt againe: as God by a figure in the children of Iſraell declarerh manifeſtly in theſe wordes. *When Pharaoh had let goe the people of Iſrael out of Egypt: God brought them not by the country of the Philſtines, which was the neereſt waye, thinking with himſelfe that it might repent them if they ſhould ſee waris ſtreight way riſe againſt them, and ſo ſhould returne into Egypt againe.* Vppon which two cauſes thou maielt aſſure thy ſelfe of ſingular conſolations and comfortes in the ſeruice of God (if thou wouldeſt reſolue thy ſelfe thereunto) as all other men haue ſounde before thee: and by reaſon thereof haue prooued the waye not hard, as worldly menne imagine it: but moſte caſie pleaſant, and comfortable, as Chriſt hath promiſed.

Exod. 13.

Mat. 11.

17 After this priuiledge of internall conſolation inſueth another, making the ſeruice of God pleaſant, which is the teſtimonie of a good conſcience, whereof Saint Paule made ſo great account, as he called it *His glory*. And the holy Ghoſt ſaith of it further, by the mouth of the wiſe man: *Secure mens quaſi in ge conuiuium*: A ſecure minde, or a good conſcience is a perpetuall feaſt, of which we may infer, that the vertuous man hauing alwaies this ſecure mind, & peace of conſciēce, liueth alwaies in feſtial glory & glorious feaſting. And how then, is this life hard or vnpleaſant, as you imagin?

The quiet
of conſcience

2. Cor. 1.

Pro. 15.

Gen. 4.

1. Mac. 6.

Mat. 27.

Actes. 1.

Mark. 9.

Sap. 7.

Tob. 15.

The trouble
of an euill
conscience.

on the contrarie side, the wicked man hauing his conscience vexed with the priuie of sinne, is alwaies tormented with it selfes as we reade that Cayne was, hauing killed his brother Abel: and Antiochus, for hys wickednesse done in Ierusalem: and Iudas for his treason against his maister: and Christ signifieth it generally of all naughty men, when he saith: that *They haue a worme which knaweth their conscience within.* The reason whereof the scripture openeth in another place, when it saith: *All wickednes is ful of feare, giuing testimonie of damnation against it selfe: and therefore a troubled conscience alway suspecteth euill matters.* That is, suspecteth cruell things to be imminent ouer it selfe, and it maketh account to haue deserued. But yet further, aboue all other, holy Iob most liuely setteth forth this miserable state of wicked men, in these wordes: *A wicked man is proued all the daies of his life, though the time be vncertaine how long hee shall play the tiraunt, the sound of terror is alwaies in his eares, and although it be in time of peace, yet hee alway suspecteth some treason against him: he beleueth not that he can rise againe: from darkenesse, to light: expecting on euery side the sworde to come vpon him. When hee sitteth downe to eate, he remembreth that the day of darkenesse is ready at hand for him: tribulation terrifieth him: and anguish inuironeth him, euen as a king is inuironed with souldiers when he goeth to warre.*

18 Is not this a marueilous description of a wicked conscience vttered by the holy Ghost himselfe? What can bee imagined
more

more miserable than this man, which hath such a butchery and slaughter-house within his owne hart? What feares, what anguishes are here touched? S. Chrysostome discourseth notably vpon this point: Suche is the custome of sinners (saith hee) that they suspect al thinges: doubt their own shadows: they are afeard of euery little noise, & think euery man that commeth towardes them, to come against them. If men talke together, they thinke they speake of ther sins. Such a thing sinne is, that it bewrayeth it selfe, though no man accuse it: it condemneth it self, though no man beare witnes against it: it maketh alway the sinner fearful, as iustice doth the contrarie. Here how the scripture doth describe the sinners feare, and the iuste mans liberty: *The wicked man fleeth though no man pursue him* (saith the scripture.) Why doth he flee if no man do pursue him? For that hee hath within his conscience an accuser pursuing him, whome alwaies hee carrieth about him. And as hee cannot flee from himselfe: so cannot hee flee from his accuser within his conscience, but where-soeuer he goeth, hee is pursued and whipped by the same, and his wounde incurable. But the iuste man is nothing so; *The iust man* (saith Salomon) *is as confident as a Lion*. Hitherto are the wordes of Saint Chrysostome.

19 Whereby, as also by the scriptures alleadged, wee take notice yet of another prerogatiue of vertuous life, which is hope or confidence, the greatest treasure, the richest Iewell, that Christian men haue left them in this life. For by this wee passe

H; through

Hom. 8. ad
Pop. Antio-
chenum.

Par. 18.

Pro. 28.

6
The hope
of vertuous
men.

Iaco. 5.

Rom. 5.

Heb. 6.

Iſhe. 6.

2. Tb. ſ. 1.

Iſa. 55.

Iob. 13.

Pſal. 1

through all afflictions, all tribulations and aduerſities, moſt ioyfully, as Sainct Iames ſignifieth. By this we ſay with Sainct Paule: *We doe glorie in our tribulations, knowing that tribulation worketh patience: and patience prooſe: and prooſe hope: whiche confoundeth vs not.* This is our moſte ſtrong and mightie comforte, this is our ſure ankor in all tempeſtuſous times, as Sainct Paule ſaith; *We haue a moſt ſtrong ſolace (ſaith hee) whiche doe flee vnto the hope propoſed, to lay handes on the ſame: whiche hope, wee holde as a ſure and firme armour of our ſoule.* This is that noble *Gulea ſalutis*, the heade-peece of ſaluation, as the ſame Apoſtle calleth it, which beareth off all the blowes that this worlde can lay vppon vs. And finallye, this is the onelye reſte ſette vppe in the heart of a vertuous man: that come lyfe, come death: come health, come ſickenſſes: come wealth, come pouertie: come proſperitie, come aduerſitie: come neuer ſo tempeſtuſous ſtormes of perſecution, hee ſitteth downe quietlye, and ſaith calmelie with the Prophet: *My truſt is in God, and therefore I feare not what fleſh can doe vnto me.* Nay, further with holy Iob amidſt al his miſeries he ſaith: *Si occideris me, in ipſo ſperabo.* If God ſhoulde kill me, yet woulde I truſt in him. And this is (as the ſcripture ſaide before) to be as confident as a Lion, whoſe propertie is to ſhewe moſte courage, when hee is in greateſt perill, and neereſt his death.

20 But nowe as the holye Ghoſt ſaith: *Non ſic impij, non ſic.* The wicked cannot ſay

say this: they haue no part in this confidence, no interest in this consolation: *Quia spes impiorum peribit*, sayth the scripture Pro. 10

The hope of the wicked man is vaine and shall perish. And againe: *Præstolatio impiorum furor*: The expectation of wicked men Pro. 11

is furie. And yet further: *Spes impiorum abhominatio animæ*: The hope of wicked men is abomination, and not a comforte Jo. 11

vnto their soule. And the reason heereof is double. First, for that in very deede (though they say the contrary in wordes) wicked men doe not put their hope and confidence

in God: but in the world and in their riches: in their strength: freindes and authority: Ier. 17

and finally, in the *Deceiuing arme of man* Euen as the Prophet expresseth in their person, when he saith: *Wc haue put a lie for our hope*. that is, we haue put our hope in things Esay. 28

transitory, which haue deceived vs: And this is yet more expresseed by the scripture, saying: *The hope of wicked men is as chaffe* Sap. 3

which the winde bloweth away: and as a bubble of water, which a storme disperseth: and as a smoke which the winde bloweth abroad

and as the remembrance of a guest that stayeth but one day in his inne. By al which metaphors the holy Ghost expresseth vnto vs,

both the vanity of the thinges, wherein indeede the wicked doe put their truste, and how the same faileth them after a litle time

vpon euery small occasion of aduersity that falleth out.

21 This is also that which God meanneth, when he so stormeth and thundereth Esay. 30

against those which goe into Egipt for help and doe put their confidence in the strength 30.

Jer. 17. 48.

Pro. 10.
Iob. 8.

of Pharao, accursing them for the same: and promising that it should turne to their owne confusion: which is properly to be vnderstoode of all those, which put their cheife confidence in worldly helps: as all wicked mende doe, whatsoeuer they dissemble in wordes to the contrary. For whiche cause also of dissimulation, they are called hypocrites by Iob. For where as the wise mā saith *The hope of the wicked men shall perish.* Iob saith: *The hope of hypocrits shall perishe.* Calling wicked men Hipocrite:, for that they say they put their hope in God, whereas indeede they put it in the world. Which thing beside the Scripture, is euident also by experience. For with whome doth the wicked man consult in his affaires and doubts? With God principally, or with the worlde? Whom doth hee teeke to 'in hys affliction? Whom doth he cal vpon in his sicknesse? From whome hopeth he comfort in his aduersities? To whom yeeldeth he thanks in his prosperities? Whe a worldly man taketh in hand any worke of importance, doth he first consult with God about the euent thereof? Doth he fall downe on his knees, & aske his aid? Doth he referre it wholly and principally to his honour? If he doe not: howe can hee hope for aid therein at his handes? How can he repaire to him for assistance, in the dangers and lets that fall out about the same? How can he haue any confidence in him, which hath no part at all in that work? It is hypocritie the (as Iob truly saith) for this man to affirme that his confidence is in God, whereas indeed, it is in the world: it is in Pharao: it is in Egypt: it is in the arme

arme of man: it is in a lie. Hee buildeth not his house with the wise man vpon a rocke: but with the foole vpon the sands, & there fore (as Christ wel assureth him:) *When the raine shall come, and the flouds descend, and windes blowe, and altogether shal rushe vppon the house* (whiche shalbe at the houre of death) *then shall this house fall, and the fall of it shalbe great*: Great for the change that hee shall see: great, for the great horror which hee shall conceyue: great, for the great miserie which hee shall suffer, great, for the vnspeakeable ioyes of heauen loste: great, for the eternall paines of hell fallen into: great euery way assure thy selfe (deere brother) or else the mouth of God would neuer haue vsed this word, great, and this is sufficient for the firste reason, why the hope of wicked men is vaine; for that in deede they put it not in God, but in the worlde.

Mat 7.

22 The second reason is, for that albeit they should put their hope in God, (yet liuing wickedly) it is vaine; and rather to be called presumption than hope. For vnderstanding whertof, it is to be noted; that as there are two kindes of faith recounted in scripture (the one a dead faith without good workes, that is, which beleueth al you saye of Christ, but yet obserueth not his commandementes; the other a liuely, a iustifying faith, which beleueth not onely, but also worketh by charitie, as Sainct Pauls wordes are) so are there two hopes following these two faithes: the one of the good, proceeding of a good conscience, whereof I haue spoken before; the other of the

*Wicked
men cannot
hope in God.*

Iacob. 2.

Mat. 7.

1. Cor. 13.

and 15.

Rom. 1.

Gal. 3.

Eph. 2.

1. Ion. 3

2. Tim. 1.

Saint Au-
sten lib de
doct. Cbri.
cap. 37.

Saint Au-
sten in pra.
fac. Psal. 31.

wicked , resting in a guiltie conscience , which is indeede no true hope , but rather presumption . This Sainct Iohn prooueth playnely when he saith, *Brethren if our hart reprehend vs not , then haue we confidence with God.* That is, if our heart be not guilty of wicked life. And the wordes immediately following doe more expresse the same, which are these; *Whensoever wee aske, wee shall receiue of him, for that wee keepe hys commaundementes , and doe those thinges which are pleasing in his sight .* The same confirmeth Sainct Paule , when he saith, that *The ende of Gods commaundementes is charitie from a pure heart, and a good conscience.* Which wordes , Sainct Austen expounding in diuers words, and in diuers places of his workes, prooueth at large , that without a good conscience , there is no true hope that can be conceyued. Sainct Paule (saith he) addeth (from a good conscience). Bicause of hope: for he which hath the scruple of an euil conscience , dispaireth to attaine that which he beleueth. And againe; Euerie mans hope is in his owne consciēce, according as he feelth himselfe to loue God . And again, in another booke, the Apostle putteth a good conscience for hope, for hee onely hopeth which hath a good conscience : and he whom the guilt of an euill conscience dorth pricke retireth backe from hope , and hopeth nothing but his owne damnation . I might heere repeate a great many more priuileges & prerogatiues of a vertuous life, which make the same easie, pleasant, and comfortable , but that this chapter groweth to be long : and therefore
I will

I wil onely touch (as it were in passing by) two or three of the other poyntes of the most principall : which notwithstanding would require large discourses to declare the same, according to their dignities. And the first is the inestimable priuiledge of libertie and freedome, which the vertuous do enioy aboue the wicked, according as christ promisetht in these wordes, *If you abide in my commaundements, you shall be my scholars indeed, and you shal know the truth, & the truth shall set you free*. Which words Sainct Paule as it were expounding, saith *Where the spirite of the Lorde is, there is freedome*. And this freedome is meant from the tyrannye and thraldome of our corrupt sensualitie and concupiscence, wherunto the wicked are so in thraldome as there was neuer bondman so in thraldome to a moſte cruell and mercilesſe tyrant. This in parte, may be conceiued by this one example. If a man had married a riche, beautifull and noble gentlewoman adorned with all gifts and graces, which may be deuised to bee in a Woman, and yet notwithstanding should bee sotted and entangled wyth the loue of some soule, and dishonest Begger, or seruile mayd of his house as for her sake to abandon the company and freindshippe of hys sayd other wyfe to passe his tyme in pastime and dalliaunce and seruice of his base woman; to runne to goe, to stande at her appoyntment; to put all hys liuing and reuenues into her hands, for her to consume and spoyle at her pleasure: to deny her nothing, but to wayte and serue her at her becke: yea and

7
Liberty of
the soule.
Iohn 8

1. Cor. 14.

An example
to expresse
the bond, &c
of wicked men
to their sensuality.

and to compell his said wife to do the same: would you not thinke this mans life miserable and most seruile? And yet surely, the seruitude whereof we talke, is farre greater, and more intollerable than this. For no woman or other creature in the worlde, is or can be of that beautie or nobilitie, as the grace of Gods spirit is, to whome man by his creation was espused, which notwithstanding we see abandoned, contemned and reiected by him, for the loue of sensualitye her enemye, and a most deformed creature in respect of reason: in whose loue notwithstanding, or rather seruitude, we see wicked men so drowned, as they serue her day and night with all paines, perils, and expences: and do constrain also the good motions of Gods spirite to giue place at euery beck and commaundement of this newe mistres. For wherefore doe they labour? Wherefore doe they wathe? Wherefore doe they heape riches together, but onely to serue their sensualitye, and her desires? Wherefore doe they beate their braynes, but onely to satisfie this cruel tyrant and her passions?

23 And if you wil see indeed how cruel and pitifull this seruitude is: consider but some particular examples thereof. Take a man whom she ouer-ruleth in anye passion, as for example in the lust of the flesh, and what paines taketh he for her? How doeth he labour, howe doth he sweate in hys seruitude? Howe mightye and stronge doeth hee feelee her great tyranny? Remember the strength of Sampson, the wisdom of Salomon, the sanctitye of Dauid ouer-throwne.

*The misery
of man ruled
by sensualitye.*

1. Reg. 11
Jud. 14:

throwne by this tyranny. Iuppiter Mars, and 3. Reg. 13.
 Hercules who for their valiant actes otherwise were accounted gods of the Paynims: were they not ouercome and made slaues by the enchantment of this Tyrant? And if you will yet further see of what strength she is, and howe cruelly she executeth the same vpon those that Christ hath not deliuered from her bondage: consider (for examples sake in this kinde) the pitifull case of some disloyall wife, who, though she know that by committing adultery, she runneth into a thousand daungers and inconueniences (as the losse of Gods fauour, the hatred of her husband, the danger of punishment, the offence of her freindes, the vtter dishonour, of her person if it be knowne, and finally the ruine and perill of body and soule) yet to satisfie this tyrant, she wil venter to commit the sinne, notwithstanding any dangers or perils whatsoever.

24 Neither is it onely in this one poynt of carnall luste, but in all other, wherein a man is in seruitude to this tyrant, and her passions. Looke vpon an ambitious or vaine glorious man, see howe he serueth this mistress: with what care and diligence hee attendeth her commaundements, that is, to follow after a little wynd of mens mouthes: to pursue a litle feather flying before hym in the aire: you shall see that hee omitteth no one thing, no one time, no one circumstance for gayning thereof. He riseth betime, goeth late to bed: trotteeth by day, studieth by night: heere he flattereth, there hee dissembleth, heere he stoopeth, there he looketh bigge: here he maketh freindes, there
 he

*An ambitious
 man.*

he preventeth enemies: And to this only end he referreth all his actions, and applyeth all his other matters: as, his order of life, hys company keeping, his sutes of apparel, hys house, his table, his horses, his seruants, his talke, his behauiour, his iestes, his lookes, and his very going in the streete

*A courtous
man*

25 In likewise he that serueth his lady in passion of couetousnesse: what a miserable slaue ye doth he abide? His heart being so walled in prison with money, as he must onely thinke thereof, talke thereof, dreame thereof, and imagine onely newe wayes to get the same, and nothing else. If you should see a Christian man in slaue ye vnto the great Turke, tied in a gallye by the legge with chaines there to serue by rowing for ener: you could not but take compassion of his case. And what then shall wee doe of the misery of this man, who standeth in captiuitie to a more base creature than a Turke, or any other reasonable creature that is, to a peece of mettall, in whose prison he lyeth bound, not only by the feete in such sort as he may not goe any where against the commodity and commandment of the same: but also by the handes, by the mouth, by the eies, by the eares, and by the heart, so as he may neyther doe, speake, see heare, or thinke any thing, but the seruice of the same: Was there euer seruitude so great as this? Doth not Christ say truly, now *Qui facit peccatum seruus est peccatis*: Hee that doth sinne, is a slaue vnto sinne? Doth not S. Peter say well, *A quo quis superatus est, huius & seruus est*: A man is a slaue to that whereof he is conquered.

*Ioh. 8.
Rom. 6.
2. Pet. 2*

26 From this flauerie then are the vertuous deliuered, by the power of Christ, and his assistance: inso much, as they rule ouer their passions in sensualitie, and are not ruled thereby. This God promised by the prophet Ezechiell, saying: *And they shall know that I am their Lord, when I shall break the chaines of their yoke, and shall deliuer them from the power of those that ouer ruled them before.* And this benefite holy Dauid acknowledged in himselfe, when he v-
 sed these most effectuous wordes to God, O Lorde, I am thy seruauant, I am thy seruauant, and the childe of thy handmaide: thou hast broken my bones, and I will sacrifice vnto thee the sacrifice of praise. This benefite also acknowledgeth S. Paule, when he saith: that *Our olde man was crucified, to the ende the bodie of sinne might be destroyed, & we be no more in seruitude to sinne:* vnderstanding by the old man, and the body of sinne, our concupiscence, mortified by the grace of Christ in the children of God,

27 After this priuiledge of freedome, followeth another of no lesse importance than this, and that is, a certainly heauenly peace and tranquillitie of minde, according to the saying of the prophet: *Factus est in pace locus eius:* His place is made in peace. And in another place: *Pax multa diligentibus legem suam:* There is great peace to them whiche loue thy lawe. And on the contrarie side the Prophet Esaie repeateth this sentence often from God: *Non est pax impiis dicit Dominus:* The Lorde saith: There is no peace vnto the wicked. And another Prophet saith of the same men: *Contrition & in filicitie*

Excc. 34.

Psal. 90.

Rom. 6.

Peace of mind.

Psal. 75

Psal. 118.

Esa. 48. 57

Psal. 13.

is in their waies, and they haue not knowne the way of peace. The reason of this difference hath beene declared before in that, whiche I haue noted in the diuersitie, of good and euil men touching their passions. For the vertuous, hauing nowe (by the aide of Christ his grace) subdued the greatest force of their saide passions, doe passe on their life most sweetly and calmelly, vnder the guide of his spirite, without any perturbations that muche trouble them, in the greatest occurrents of this life. But the wicked men, not hauing mortified the said passions, are tossed and troubled with the same as with vehement and contrarie winds. And therefore their state and condition is compared by Esay to a tempestuous sea, that neuer is quiet: and by Saint Iames, to a cittie or countrie; where the inhabitantes are at warre and sedition among themselues. And the causes heereof are two: firste, for that the passions of concupiscence, being manye and almost infinite in number, do lust after infinite thinges, and are neuer satisfied, but are like these bloud-suckers which the wise man speaketh of, that crye alwayes Giue, giue, and neuer ho. As for example: when is the ambitious man satisfied with honour? Or the incontinent man, with carnallitie? Or the couetous man with mony? Neuer truly: and therefore, as the mother cannot but be greatly afflicted, which should haue many children crying at once for meate, shee hauing no bread at al to breake vnto them: so the wicked man, beeing greedely called vpon, by almost infinite passions, to yeelede them their desires, must needs be vexed and piti-

Rom. 11.

Esai. 57
Iaco. 3.

Two causes
of disquiete-
nes in wicked
men.

Pro. 30.

pitifully tormented: especially, beeing not able to satisfie any one of their smallest demaundes.

28 Another cause of vexation is, for that these passions of disordinate concupiscence, be oftentimes one contrary to the other, and doe demaunde contrary thinges, representing most lyuelye the confusion of Babel; *Gen. 9.* where one tongue spoke against another, and that in diuerse, and contrary languages, So we see oftentimes, that the desire of honour saith: Spende here: but the passion of auarice sayth: Holde thy handes: Lecherye saith: Venture heere: but pride saith: No, it may turne to thy dishonour. Anger sayth: Reuenge thy selfe here, but ambition sayth: It is better to dissemble. And finally, here is fulfilled that, which the Prophet sayeth *Psal. 54.* *Vidi iniquitatem, & contradictionem in ciuitate:* I haue seene iniquitie, and contradiction in the selfe same citie. Iniquitie, for that all the demaunde of these passions are most vniust, in that they are against the worde of God, Contradiction, for that one crieth against the other in their demaunds. From all which miseries God hath deliuered the iust, by giuing the his peace, *Pbil. 4.* *which passeth all vnderstanding,* as the Apostle *1o. 14. 17.* sayeth, and which the world can neuer giue *Mu. 10.* nor tast of, as Christ himselfe affirmeth.

29 And these many causes may be alleaged now (besides many others which I passe ouer) to iustifie Christs words, that hys yooke is sweete and easie: to wit, the assistance of grace: the loue of God: the light of vnderstanding from the holy Ghost: the intrinial consolation of the mynde: the quiet

*Expectation
of reward.**An example**Gen. 40. 41
43.*

of conscience : the confidence thereof proceeding: the libertie of soule and bodye, with the sweete rest of our spirite, both towards God, towards our neyghbour, and towards our selues. By all which meanes, helpes, priuiledges, and singular benefits, the vertuous are assisted about the wicked, as hath bene shewed: and their way made easie, light, and pleasant: To which also wee may adde at the last, but not the least comfort, the expectation of reward: that is of eternall glory and felicity to the vertuous: and euerlasting damnation vnto the wicked. O howe great a matter is this, to comfort the one, if their life were painefull in godlinesse, and to afflict the other, amidst all their great pleasure of sinne. The labourer, when he thinketh on his good paye at night: is encouraged to go through though it be painefull to him. Two that should passe together towards their countrey, the one to receiue honour for his good service done abroade, the other as prisoner to be arraigned of treasons committed in forraine dominions against hys soueraigne, could not be like merry in their Inne vppon the waye, as it seemeth to met and though he that stood in danger, should sing, or make shewe of courage and innocencie, and set a good face vppon the matter: yet the other might well thinke, that his heart had many a colde pul within him as no doubt but al wicked men haue, when they thinke with them selues of the life to come. If Ioseph and Pharaos baker had knowne both their distinct lottes in prison (to wit, that on such a day the one should be

be called forth to be made Lord of Egypt, & the other to be hanged on a paire of gallows) they could hardly haue beene equally merrie, whiles they liued together in time of their imprisonment. The like maye be said, and much more truely, of vertuous and wicked men in this worlde. For when the one doeth but thinke vpon the day of death (which is to be the daye of their deliuerance from this prison) their heartes can not but leap for verie ioy, considering what is to insue vnto them after. But the other are afflicted, and fall into melancholy, as often as mention or remembraunce of death is offered: for that they are sure that it bringeth with it their bane, according as the scripture saith: *The wicked man being dead, there remaineth no more hope vnto him.*

Pro. 21.

30 Well then (deere brother) if all these thinges be so, what should stay thee nowe at length to make this resolution, which I exhort thee vnto? Wilt thou yet say (notwithstanding all this) that the matter is harde, and the waye vnpleasant? Or wilt thou beleue others that tell thee so though they know lesse of the matter than thy selfe? Beleue rather the word & promise of Christ which assureth thee the contrarie: beleue the reasons before alleadged, whiche doe prooue it euidently: beleue the testimonie of them which haue experienced it in them selues (as of King Dauid, Saint Paule, and Saint Iohn the Euangelist, whose testimonies I haue alleadged before of their owne prooffe) beleue manye hundredes, which by the grace of God are conuerted daylye in Christendome from vitious life, to the true seruice

Mat. 11.

seruice of God: all which doe protest them selues to haue found more, than I haue said, or can say in this matter.

B
*"The souldier that the gospel is any where receiued, the mo examples of sounde conuersion are there to bee founde: and yet on the other side, it is not to be denied, but that a kinde of remorse and sorrowing (especiall ye for the eternall, or grosser offences) is oft to be found, not onely among conuerfents Christians but among the beaſt alſo.
 "Pſal. 106.*

31 And for that thou mayest reply here, and say, that such men are not^r where thou art, to giue this testimonie of their experience: I can, and doe assure thee, vppon my conscience before God, that I haue talked with no small number of such my selfe, to my singular comfort, in beholding the strong hande and exceeding bountifullnesse of Gods sweetenesse towards them in this case. Oh (deere brother) no tongue can expresse, what I haue seene heerein: and yet sawe I not the least part of that which they felt. But yet this may I say: that those which are knowne to be skilfull, and to deale so sincerely withal, that others disburden their consciences vnto them for their comfort or counsell, are some part of those, whereof the prophet^r saith: *That they worke in multitudes of waters, and do see the maruels of God in the depth:* In the depth (I saye) of mens consciences, vttered with infinite multitude of teares, when God toucheth the same, with his holy grace. Beleeue me (good Reader) for I speake in trueth before our Lorde Iesus, I haue seene so great and exceeding consolations, in diuerſe great sinners after their conuersion, as no heart can almost conceiue: and the hearts which receiued them, were hardly able to containe the same: so abundantly stilled downe the heauenly dewe from the most liberall & bountifull hande of God. And that this may not seeme straunge vnto thee, thou must knowe that it is recorded of, one holy man called

Effrem

Effrem, that he had so marueilous great consolations after his conuersion, as he was often constrained to cry out to God: O Lorde retire thy hand from me a little, for that my heart is not able to receiue so extreame ioy. And the like is written of Saint Barnard: who for a certaine time after his conuersion from the world, remained as it were deprived of his senses by the excessiue consolations he had from God.

Gofr. in vlt.
1a Barn.

3 2 But yet if all this cannot moue thee, but thou wilt still remaine in thy distrust, heare the testimonie of one, whome I am sure thou wilt not discredite, especially speaking of his owne experience in himselfe. And this is the holy martyr and doctor Saint Ciprian, who writing of the very same matter to a secret friend of his, called Donatus, confesseth, that he was before his conuersion of the same opinion that thou art of: to wit, that it was impossible for him to change his manners, and to finde such comfort in a vertuous life as after he did: being accustomed before to all kinde of loose behaviour. Therefore he beginneth his narration to his friende in this sort: *Accepe quod sentitur antiquam dicitur.* Take that which is left, before it be learned: and so followeth on with a large discourse, shewing that he proued now by experience which he could neuer beleue before his conuersion, though God hath promised the same. The like writeth S. Augustine of himselfe in his bookes of confession: shewing that his passions would needes perswade him before his conuersion, that he should neuer be able to abide the austeritie of a vertuous life, especially

Lib. ep. 2.

Lib. 6. conf.
cap. 12.

ally touching the finnes of the flesh (where in he had liued wantonly, vntil that time:) it seemed impossible that hee could euer abandon the same, and liue chastlie: whiche
 Lib. 3. conf. notwithstanding he felt easie, pleasaunt, and without difficultie afterwarde. For that he breaketh into these wordes: My God let me remember and confesse thy mercies to-
 Psal. 34. wardes me: Let my verie bones reioyce and say vnto thee: *O Iorde, who is like vnto thee? Thou hast broken my chaines and I will sacrifice to thee a sacrifice of thankesgiuing.* These chaines were the chaines of concupiscence, whereby hee stooke bounden in captiuitie before his conuersion as he there confesseth: but presently thereupon he was deliuered from the same, by the helpe of Gods most holy grace.

33 My counsell should be therfore (gentle Reader) that seeing thou hast so manie testimonies, reasons, and promises of this matter, thou shouldest at least proue once by thine owne experience, whether this thing bee true or no: especiallye secyng it is a matter of so great importance, and so worthie thy triall: that is, concerning so neere thy eternall saluation as it doth. If a meane fellowe should come vnto thee, and offer, for hazarding of one crowne of gold, to make thee a thousande by Alchimie, though thou shouldest suspect him for a cosoner: yet the hope of gaine being so great, and the aduenture of so small losse: thou wouldest goe nigh for once to prooue the matter. And howe much more then shouldst thou do it in this case, where by prooffe thou canst leese nothing: and if thou speede wel,
 thou

thou maist gaine as much as the euermlasting
ioy of heauen is woorth.

34 But yet heere by the way, I may not
let passe to admonishe thee of one thing,
which the auncient fathers & saints of God
that haue passed ouer this riuer before thee
(I meane the riuer deuiding betweene
Gods seruice and the worlde) doe affirme of
their owne experiences: and that is, that as
soone as thou takest this worke of resoluti-
on in hand, thou must respect assaults com-
bats, and open war within thy selfe as Saint
Cyprian, Saint Austen, Saint Gregory, and
Saint Barnarde doe affirme, and vpon
their owne prooffe. This doe Cicil and
Origen shewe in diuerse places at large.
This doeth Saint Hylarye prooue by rea-
sons and examples. This doeth the wise
man forewarn thee of, willing thee: *When
thou art to come to the seruice of GOD, to ora, Gr bo.
prepare thy minde vnto temptation.* And
the reason of this is, for that the diuel poss-
essing quietly thy soule before, lay stil, and
sought onely meanes to content the same,
by putting in newe and newe delightes,
and pleasures of the fleshe. But when hee
seeth thou offerest to goe from him: he be-
ginneth straight to rage, and to mooue se-
dition within thee. and to tollè vp & down
both heauen and earth, before he wil leese
his kyndome in thy soule. This is euident
by the example of him whome Christe
comming downe from the Hill, after his
transfiguration deliuered from a deafe and
dumb spirit. For albeit the Diuell woulde
seeme neither to heare nor speak, whyle
hee possessed that body quietly, yet when
Christ

*Resistance
at the be-
ginning:*

*Cyp. li. 1 c. 1
Aug. li. 1.
doct. ca. 23.
Greg. 1 Mor.
4. c. 24. li.
30. cap 18.
Ber. in Ps.*

*Cyr. lib de
3. in Ex. &
Leu. & 11.
Iosue
Hyk. in Ps.
118
Eccles. 2*

Mar. 9

Gen. 31.

B

Hee was
very grei-
uous vnto
him before:
but hee did
not followe
after him in
hostile man-
ner til hee
departed
from him.
Exod. 5.

Christ commaunded him to go out, he both heard, and cried out, and did so teare & rent that poore body before he departed, as all the standers by thought him indeede to bee dead. This also in figure was shewed by the story of Laban, who * neuer persecuted hys sonne in lawe Jacob, vntill he would depart from him. And yet more was this expressed in the doinges of Pharao, who after once he perceiued that the people of Israel meant to depart from his kingdome, neuer cealed greiuously to afflict them, (as Moses testi- fieth) vntill God vtterly deliuered them out of his handes, with the ruine and destructi- on of all Egypt their enemies. Which euent the holy doctors and Saintes of the Church, haue expounded to be a plaine figure of the deliury of soules from the tyrannie of the Diuel.

The conuer-
sion of S.
August.

B

*Yes some
poyntes of
the story at
large are
such, as that
a man may
aswel doubt
the readines
of Satan to
illude and
deceiue: as beholde to our comfort the goodnesse of God
in his conuersion. Lib. 8. confess. cap. 1. & 2.

35 And now, if thou wouldest haue a liuely example of all this that I haue sayde before, I could alleage thee many: but for breuitie sake, one onely of S. Austens con- uersion shall suffice, testified by himselfe in his bookes of confession. It is a maruelous example, and containeth many * notable & comfortable points. And surely whosoever shall but reade the whole at large especially in his 6. 7. and 8. bookes of his confessi- ons, shall greatly bee moued and instructed thereby And I beseech the Reader that vn- derstandeth the Latine tongue to viewe o- uer, at least but certaine Chapters of the 8. booke, wherethis saints final conuersion (af- ter infinyte combats) is recounted.

deceiue: as beholde to our comfort the goodnesse of God
in his conuersion. Lib. 8. confess. cap. 1. & 2.

It were too long to repeat here, though in
deede it be such matter as no man neede to
be weary to heare it. There he sheweth how
he was tossed and troubled in this conflict
betweene the flesh and the spirit, between
God drawing on the one sid, and the world
the flesh, and the diuell, holding back on
the other part. He went to Simplicianus a
learned olde man, and deuont Christian: he
went to S. Ambrose Bishope of Milan: and
after his conferēce with them, he was more
troubled than before. He consulted with his
companions, Nebridius, and Alipius: but
all would not ease him. Till at length a
Christian, Courtier, & Captaine, named Pon
tition, had by occasion tolde him & Ali
pius of the vertuous life that s. Anthony led
who a litle before had professed a priuate
and a solitary life in Egypt: As also all
others (he then hearde) did euen in
Milan it selfe, where then he was. Which
when he had heard then withdrawing
him selfe aside, hee had a most terrible
combate with him selfe. Whereof he wri
teth thus: What did I not say agaynst me
selfe in this conflict? How did I beate and
whyppe mine owne soule, to make her fol
lowe thee (O Lorde?) But she helde backe,
she refused and excused her selfe: and when
all her arguments were conuicted, she re
mayned trembling and fearing as deathe to
be restrayned from her loose custome of
sinne. Whereby she consumed her selfe

B
* This kynd
of monasti
call or pri
uate life was
very aunci
ent & such
as the tyme
and estate
of the
churche re
quired then
but that
which after
in place
therof sprang
vp among
vs, was of
later tyme,
and being
at the first
far vnlke
to the other

the longer it stood, didde notwithstanding still degene
rate more and more till at length it grew m. llerable.

* Cap. 7.

Chap. 3

euen vnto death. After this hee went into a garden with Alipius, his companion: and there cried out vnto him: *Quid hoc est? quid patimur? Surgunt indocti & calum rapiunt, & nos cum doctrinis nostris, sine corde, ecce vbi velutamus in carne & sanguine?* What is this? (Alipius) what suffer we vnder the tyrannie of sinne? Vnlearned men (such as Anthonie and others: for he was altogether vnlearned) do take heauen by violence, & we with al our learning, without hearts, beholde howe we lye graueling in flesh and bloud? And he goeth forward in that place, shewing the woonderfull and almost incredible tribulations that hee had in this fight that day. After this we went soorth into an orcharde: and there he had yet a greater conflict. For there all his pleasures past represented themselues before his eies, saying *Dimitte nos, & a momento isto non erimus tecum vltra in aeternum?* &c. What wilt thou depart from vs? And shall we bee with thee no more for euer: after this moment? Shall it not be lawfull for thee to do this or that more heereafter? And then (sayth S. Austen) O Lorde, turne from the minde of thy seruante, to thinke of that which they objected to my soule. What filth, what shamefull pleasures did they lay before mine eye. At length he saith, that after long and tedious combates a marueilous tempest of weeping came vpon him: & being not able to resist he ran away from Alipius, and caste himselfe on the ground vnder a fig tree, and gaue full scope vnto hys eyes, which brought soorth presently whole floodes of teares. Which after they were a
little

Marke this
gentle reader.

C^{ap}. 10.

little past ouer, hee began to speake to God in this sort, *Et tu Domine, vsqueque? quam diu, quam diu, cras & cras? quare non modo quare nō hac hora finis est turpitudinis meae?* O Lorde, howe long wilt thou suffer mee thus? Howe long, howe long shall I lye, to morrowe, to morrowe? Why shoulde I not doe it nowe? Why shoulde there not be an ende of my filthie life, euen at this houre? And after this followeth his finall and miraculous cōuersion, togeather with the conuersion of Alipius, his companion, whiche because it is set downe briefly by himselfe, I wil recite his owne wordes, which are as followeth, immediately vpon those whiche went before.

Lib. 8. c. 13

36 I did talke this to God, and did weepe most bitterly, with a deepe contrition of my heart: and beholde, I hearde a voyce, as if it had beene of a boy or maide singing from some house by, and often repeating: Take vp and reade, take vp and reade. And straight way I chaunged my countenance, and began to thinke most earnestly with my selfe, whether children were woont to sing any such thing, in any kinde of game that they vsed: but I neuer remember, that I had heard any such thing before. Wherefore repressing the force of my teares: I rose, interpreting no other thing, but that this voyce came from heauen, to bidde me open the booke that I hadde with me (whiche was Saint Pauls Epistles) and to reade the first Chapter that I shoulde finde. For I hadde hearde afore of Saint Antonie, howe he was admonished to his conuersion, by hearing a sentence of the Gospell,

S. Austen
finall con-
uersion, by
a voyce frō
heauen.

S. Antonie
his conuer-
sion.
Athanasius
in vita An-
tonij.

Mat. 16.

B

* In such things as are peculiar or proper to *him* (as this was) there can be no general rule drawne vnto others, that can stand by vn doubted warrant, with out some speciall calling besides, and so may it wel be doubted whether S. Anthony had on that place sufficient ground worke of those his doings, vnlesse he had

some speciall motion besides. It was otherwise with Saint Augustine, whose conuersion was not, but to suche things as we are all bounden vnto, and vpon such a place as speaketh to all. * Rom. 13.

which was read, when hee by occasion came into the Church : and the sentence was, *Goe and sell all thou hast, and giue to the poore: and thou shalt haue a treasure in heauen: and come and followe me.* Whiche saying Saint Anthoine taking as spoken to him in particular, was presently conuerted to * thee (O Lorde.) Wherefore I went in haste to the place where Alipius late, for that I hadde left my booke there when I departed; I snatched it vp, and opened it, and reade in silence the first Chapter that offered it selfe vnto mine eyes : and therein were these woordes ; * *Not in banquetings, or in drunkennesses; not in wantonnesse, and chamber-workes : not in contention and emulation: but doe you put on the Lorde Iesus Christ, and do you not performe the providence of the flesh in concupiscence,* Further than this sentence I wold not read, neyther was it needefull . For presentlye with the ende of this sentence, as if the light of securitie hadde beene powred into my heart, all the darkenesse of my doubtfulnesse fled away. Whereupon putting in my finger, or some other signe (which nowe I remember not) vpon the place I closed the booke, and with a quiet countenance opened the whole matter to Alipius . And hee by this meanes vttered also that whiche nowe wrought in him (whiche I before knewe not:) he desired that he might see

what

what I had reade: and I shewed him . Hee marked it all , and went further also than I had reade. For it followeth in Saint Paule (which I knewe not) *Take vnto you him that is yet weake in faith.* Which Alipius applyed vnto himselfe , and opened hys whole state of doubtfulnesse vnto me. But by this admonition of Saint Paule, hee was established , and was ioyned to mee in my good purpose: but yet calmye, and without any troublesome cunctation according to his nature and manners , whereby hee differeth alwaies greatly from mee, in the the better part.

Rom. 14.

Her name

was monie

case verye

holy wom

as he shew

eth. lib. 9. c

9. 10. 11.

12. 13.

37 After this wee went to my mother: we tell her the matter: she reioyceth: wee recite vnto her the order of the thing : shee exalteth and triumpheth, and blessed thee (O Lorde , which art more strong and liberall, than wee can aske or vnderstande) fort that she saw: nowe much more granted to her from thee , touching mee, than shee was woont to aske with her petifull and lamentable sighes . For thou hadst so conuerted me nowe to thee , that I neyther sought for wife , nor any other hope at all of this worlde : liuing and abiding in that *rule of faith , in which thou didst reueale me vnto her so many yeares before . And so thou diddest turne her sorrowe nowe into more abundant ioye than shee would wishe:

B

*Wb ch

was but a

more care

ful enduor

in the way

of godlinesse , such as was not vsed of the common sort. And so is the ex ample of his , no patronage to any of our latter monasteries or rules, that were laden with loosnesse and superstition : which notwithstanding some would gladly defend by this rule of his.

and into muche more deere and chaste ioye,
than she could require by my children her
nephewes, if I had taken wife . O Lorde, I
am thy seruant, I am now thy seruant, and
childe of thy handmaide, thou hast broken
my chaines, and I will sacrifice to thee there-
fore a sacrifice of praise . Let my heart and
tongue prayse thee and let my bones saye
to thee, O Lorde, who is like vnto thee.
Let them say it (O Lorde) and do thou make
answere (I beseech thee) and say to my soule,
I am thy saluation . Hitherto are Saint Au-
stins wordes.

Lib. 9. cap. 1

Annotati-
ons vpon this
conuersion.

Those that
are to be
best men,
haue grea-
test conflicts
in their con-
uersion.

38 In this marvelous example of this
famous mans conuersion, there bee diuerse
thinges to be noted, both for our comfort,
and also for our instruction . First is to
bee noted the great conflict hee hadde with
his Ghostlye enimie before hee could get
out of his possession and dominion. Which
was so muche the more (no doubt) for that
heewas to bee so great a pillar after-
warde in Gods Church . And wee see,
Alipius founde not so great resistance : for
the enimie sawe there was muche lesse in
him, to hurt his kingdome than in Au-
sten . Whiche ought greatly to animate
them, that feelee great resistance, and
strong temptations against their vocation,
assuring themselves, that this is a signe
of grace and fauour, if they manfully goe
through. So was Saint Paule called (as wee
reade) most violently being stricken downe
to the ground, and made blinde by Christe
before his conuersion : for that he was a
chosen vessell, to beare Christes name vnto
the Gentiles.

39 Secondly it is to be noted, that although this man had moſte ſtrong paſſions before his conuerſion, and that in the greateſt, and moſte incurable diſeaſes, which commonly afflict worldly men: as in ambition, couetouſneſſe, and ſinnes of the fleſh as himſelfe before confeſſeth: Which maladies poſſeſſed him ſo ſtrongly in deede, as hee thought vnpoſſible (before his conuerſion) euer to ſubdue and conquer the ſame: yet afterwarde hee proued the contrarie by the helpe of Gods omnipotent grace.

Lib. 6. ca. 6.

C 15

Thirdly alſo is to be noted, that he had not only a good victorie ouer theſe paſſions but alſo founde great ſweeteneſſe in the way of vertuous life. For a litle after his conuerſion he writeth thus, I could not bee ſatiſfied (O Lorde) in thoſe dayes, with the maruelous ſweeteneſſe which thou gaueſt me, how much did I weepe in * thy hymns and canticles, beeing vehementlye ſtirred vp with the voyces of thy Church ſinging moſt ſweetely? Thoſe voyces did runne into mine eares, and thy truth did melt into mine heart, and thence did boyle out an affection of pietie, and made teares to runne from me, and I was in moſt happyeſt ſtate with them.

Lib. 9. ca. 6

* *W^{hen} the
people of
God did ſing
their psalms
of thankſ-
giving and
prayſes to
God*

40 Fourthlye it is to be noted for our inſtruction and imitation, the behauiour of this man about his vocation Firſt, in ſearching and trying out the ſame by his repayre to Saint Ambroſe, Simplicianus, and others: by reading of the word of God frequenting of good company, and the like: which thou oughteſt alſo (good Reader) to

*S. Austene
diligence in
trying out
his vocation*

Apo 3.

doe, when thou feelest thy selfe inwardly
mooued: and not to lye deade as many are
woont, resisting openly the holy Ghost
with all good motions, and not so much
as once to giue eare to the knocking of
Christ, knocking at the dore of their con-
sciences. Moreouer Saint Austen as wee see
refused not the meanes to knowe hys vo-
cation, but prayed, wept, and oftentimes
retyred himselfe alone from company, to
talke with the Lord in that matter. Which
many of vs will neuer doe: But rather
doe detest and flye all meanes, that may
bring vs into those cogitations of our con-
uersion. Finally Sainct Austen after hee
had once seene clearly the will and plea-
sure of GOD, made no more stay of the
matter, but brake of strongly from al the
worlde and vanities thereof: gaue ouer
his Rhetoricke lecture at MILAN: left
all hope of promotion in the Court, and be-
tooke himselfe to serue God throughly: and
therefore no maruell if he receiued so great
consolation and aduancement from God
afterwarde, as to bee so woorthie a mem-
ber in his Church. Which example is
to bee followed of all them that desire to
keepe a good conscience, so farre forthe
as ech mens condition and state of life per-
mitteth.

Violence to
be vsed at
the begin-
ning of our
conuersion.

41 And heere by this occasion I may
not let passe to aduertise thee (good Rea-
der) and also by Sainct Austens example
to forwarne thee, that whosoever mea-
neth to make his resolution throughlye,
must vse some violence at the beginning.
For as fyre, if you rush in vpon it with
force

force, is easily put out , but if you deale softly, putting in one hande after another, you may rather hurt your selfe than extinguish the same: so it is with our passions, who require manhoode and courage for a time at the beginning , whiche whoeuer shall vse , together with the other meanes thereunto appertayning, hee shall most certainly finde that thing easie, which now he thinketh heauie , and that most sweete , which now he esteemeth so vnflauerie . For prooffe whereof , as also for conclusion of this Chapter , I will alledge a short discourse out of Barnarde: who after his fashion proueth the same fit- *Barn. in*
ly out of the scriptures Christ sayth vnto *verba euan-*
vs, Take my yoke, you shall finde rest . This *gely, Ecce*
is a maruelous noueltie : but it commeth *nos relinqui-*
from him which maketh all thinges newe. *mus omnia,*
He that taketh vp a yoke findeth rest : hee &c.
that leaueth all , findeth a hundred tymes *B*
so much . Hee knewe well this (I meane **The place;*
that man according to the heart of God) *bring better*
which ** sayde in this Psalme, * Dost the feat considered,*
of inquisie cleaue to thee (O Lorde) whiche it dost not
feignest a labour in thy commaundement? appeare
Is not this a feigned labour (deere brethren) *that Dauid,*
in a commaundement ? I meane , a light *so said. Ne-*
burden, an easie yoke , an annoynted croste. *uerthelesse,*
So in old time he saide to Abraham, ** Take that which*
thy sonne Isaac whom thou louest, and offer Barnard
him vnto me a sacrifice. This was a feigned *dost garbe*
labour in a commaundement: for Isaac be. *out of it*
ing offered hee was not killed, but sancti- *dost stande*
fied thereby . Thou therefore if thou heare *were well*
with those wordes of Christ that therewithal be alleageth
of the light burden & easie yoke. **Psal. 93. *Gen. 22.*

the voyce of God within thy heart, willing thee to offer vp Isaac (which signifieth ioye or laughter) feare not to obey it faithfully and constantlie: whatsoener thy corrupt affection iudgeth of the matter, be thou secure. Not Isaac but the Ramme shall die for it: thy ioye shall not perishe, but thy stubbornesse onely, whose hornes are intangled with thornes, and cannot be in thee without the prickings of anxietie. Thy Lorde doth but tempt thee as he did Abraham, to see what thou wilt doe. Isaac (that is, thy ioye in this life, shall not die, as thou imaginest, but shall liue: onely hee must be lifted vp vpon the wood, to the end thy ioye may be on high, and that thou maiest glorie not in thine owne fleshe, but onely in the crosse of thy Lorde, by whome thy selfe also art crucified: crucified (I saye) but crucified to the worlde: for vnto God thou liuest still, and that much more than thou didst before.

Gal. 3.

CHAP. II.

Of the secunde impediment, which is persecution, affliction, and tribulation, whereby many men are kept from the seruice of God



Any there are in the world abroade, who either vpon these considerations before laid down: or for that they see some good men to liue as merrily as themselues, are content to yeeld thus much, that in very deede they esteeme vertuous life to be pleasant

sent ynought, to such as are once entred in
 thereunto: and that in good sooth for their
 owne parts, they could be content to follow
 the same, if they might do it with quiet and
 peace of all hands. But to request them vnto
 it in such time or place, or with such order
 and circumstances, as tribulation, affliction,
 or persecution may fall vpon them, for
 the same, they thinke it a matter vnreason-
 able, to be demanded, and themselues ve-
 ry excusable, both before God and man, for
 refusing it. But this excuse is no better,
 than the other going before, of the pretens-
 ded difficultie, for that it standeth vpon a
 false grounde, as also vpon an vniust illa-
 tion, made vpon that grounde. The ground
 is this: that a man may liue vertuously, and
 serue God truely, with all worldly ease, and
 without any affliction, tribulation, or per-
 secution: which is false: for that, albeit
 externall contradictions, and persecutions
 bee more in one time than in an other;
 more in this place, than in that: yet can
 there not bee anie time or place without
 some, both externall, and internall. Which
 although (as I haue shewed before) in re-
 spect of the manifolde helps and consolations
 sent from God in counterpoize of the
 same, they seeme not heauye nor vnplea-
 sant vnto the godly: yet are they in them-
 selues both great and weighty, as would ap-
 peare if they fel vpon the wicked and impa-
 tient. Secondly, the illation made vpon this
 ground, is vniust: for that it alleadgeth tri-
 bulation, as a sufficient reason to abandon
 Gods seruice, which God himselfe hath
 ordained for a meane to the contrarie effect:
 that

4. points to
be handled
in this chap.

that is, to draw men thereby vnto his seruice. For better declaration whereof (the matter being of verie great importance) I will handle in this Chapter, these foure poyntes First whether it be ordinary for al that must be saued, to suffer some kynde of persecution, tribulation, or affliction. Secondly, what are the caules why God (so louing vs as he doth) would choose and appoint so to deale with vs heere in thys life. Thirdly, what principall reasons of comfort, a man may haue in tribulation Fourthly, what is required at his handes in that state. Which foure poyntes, beeing declared I doubt not but great light shal appeare in this whole matter, which seemeth to flesh and bloud to be so full of darkenes and improbabilityes.

Whether al
good men
must suffer
tribulation
or no.

1 And touching the first, there nedeth little prooffe: for that Christ himselfe sayth to his disciples, and by them to all other his seruants: *In mundo pressuram sustinebitis*, In the worlde you shal sustaine affliction And in another place, *In your patience shall you possesse your soules*. That is, by suffering patiently in aduersities: which S. Paul yet vttereth more plainly when hee saith. *All those that will liue godly in Iesus Christ, shal suffer persecution*. If al, the none can be excepted. And to signifie yet further the necessitie of this matter, both Paul & Barnabas also did teach (as S. Luke reporteth) *That we of necessitie must enter into the kingdome of God by many tribulations*, vsing the word *Oporiet*, which signifieth a certaine necessitie. And Christ himselfe yet more reuealeth this secreete, when he sayeth to S. Iohn the

Euan.

Euangelist, *That he chastiseth al those whom he loueth.* Which wordes, the Apostle as it were expounding to the Hebrewes sayth: *Flagellat omnem filium quem recipit*: He whippeth euery child whom he receyuerth. And the Apostle vrgeth this matter so farre in that place, as hee affirmeth plainly, al those to be bastardes, and no children of God, which are not afflicted by him in this life. The same position Sainct Paule holdeth to Timothy: *Si sustinemus & conregnabimus*: If we suffer with Christ, we shall raigne with Christ, and no otherwise. Wherein also concurrerth holy Dauid, when hee saith: *Multa tribulationes iustorum*: The iust are appointed to many tribulations.

3 The same might bee proued by many other meanes, as by that Christ saith: *Hee came not to bring peace, but the sworde into the world.* Also by that Sainct Paule saith *That no man can be crowned except he fight lawfully.* But how can we fight, if we haue no enemy to oppugne vs? The same signifieth Christ in the Apocalips, when hee repeateth so often, that heauen is onely for him that conquereth. The very same is signified by the ship, whereinto Christ entered with his disciples, which was tossed and tumbled as if it would haue bene drowned: this (I say) by the auncient fathers exposition, was a figure of the troubles and afflictions, that al those should suffer, which do rowe in the same with Christ, our Sauour. The same also is proued by that the lyfe of man is called a warefare vpon earth: and by that he is appoynted to labour and travel.

Apoc. 3

Heb. 12

Vers. 9

2. Tim 2

Psal. 33

Mat. 10

2. Tim. 2

ca. 2. & 3

Mat. 8

Job. 7

Job. 13.

uell while hee is here : also by that , his life is replenished with many miseries , euen by the appointment of God after mans fall. The same also is shewed by that , that God hath appointed euery man to passe through the paines of death, before he come to ioy: also , by the infinite contradictions and tribulations , both within and without , lest vnto man in this life: as for example, within are the rebellions of his concupiscence and other miseries of his minde, wherewith he hath continually to make warre , if hee will saue his soule. Without, are the world, and the Diuell, which doe neuer cease to assault him, now by faire meanes, and now by foule: now by flatterie, and now by threat: now alluring by pleasure and promotion, now terrifying by affliction and persecuti^on , against all which the good Christian hath to resist manfully, or else he leese the crowne of his eternall saluation.

The example
of Saints

4 The verie same also may bee shewed by the examples of all the most renowned sainctes from the beginning : who were not onely assaulted internally with the rebellion of their owne flesh: but also persecuted and afflicted outwardly: therby to confirme more manifestly this purpose of God. As we see in Abell, persecuted and slaine by his owne brother, as soone as euer hee began to serue God : also in Abraham, afflicted diuersly after hee was once choosen by God: and most of all by making him yelde to the killing of his owne deere and onelie childe . Of the same cuppe dranke all his children and posteritie that succeeded him, in Gods fauour : as Isaack , Iacob, Ioseph, Moies,

Gen. 4.

Gen. 22

Iudib. 8.

Moses & al the prophets: of whiche Christe himself giueth testimonie, how their blood was shed most cruelly by the worlde. The affliction also of Iob is woonderfull, seeing the scripture affirmeth it to haue come vpon him by Gods speciall appointment, hee being a most iust man. But yet more woonderfull was the affliction of holye Tobias, who among other calamities, was stricken blinde by the falling downe of swallowes doun into his eyes: of which the Aungell Raphaell told him afterwarde, *because thou wert a man acceptable to God, it was of necessitie that this tentation should proue thee* Behold the necessitie of afflictions to good men. I might adde to this, the example of Dauid and others; but that the Apostle giueth a generall testimonie of all the saincts of the olde Testament, saying: *That some were racked, some reproched, some were whipped, some were chayned, some imprisoned: others were stoned, cut in peeces, seped, and slaine with the sword: some went about in haire-cloth, in skins of goates, in great neede pressed and afflicted: wandring and hiding themselves, in wildernesses, in hilles in caues, & holes vnder ground, the world not brynging forth, of them:* Of all which he pronounceth this comfortable sentence, to be noted of all men; *Nōn suscipientes redemptionem vt meliorem inuenirent resurrectionem:* that is, God would not deliuer them from these afflictions in this life, to the ende their resurrection and rewarde in the life to come, might be more glorious. And this of the sainctes of the old testament.

5 But now in the newe testament, founded

Mat 5. 2. 34

Luc. 13.

Iob. 1.

Tob. 1.

Tob. 12. ;

Heb. 11.

Luc. 24.

Mat. 10

Luc. 6

Mat. 10.

Luc. 2.

1. Cor. 4.

2. Cor. 4.

6. 11. 12.

Acts. 20.

Rom. 8.

Ioh. 1. 2 1.

Tert. lib. de
prescrib. heret.Ierom. lib.
cōt. la. ym.

ded expressly vpon the crosse, the matter standeth much more plaine, and that with great reason. For if Christ could not goe into his glorie, but by suffering as the Scripture saith: then by the moste reasonable rule of Christ, affirming, that *The seruant hath not priuiledge aboue his maister*, it must needes follow, that all haue to drinke of Christes cup, which are appointed to be partakers of his glorie. And for prooffe heereof: looke vpon the deereft friends that euer Christ had in his life, & see whether he had part thereof or no. Of his mother, Simeon prophesied and told her at the beginning: *That the sword of tribulation should pearse her heart*. Signifying thereby the extreame afflictions that she felt afterward in the death of her sonne, and other raiferies heaped vpon her. Of the Apostles it is euident, that beside all the labours, trauels, needes, sufferinges, persecutions, and calamities which were infinite, and in mans sight intollerable (if we beleue saint Paule, recounting the same) beside al this (I saye) God should not be satisfied, except hee had their blood also: and so we see that he suffered none of them to die naturally, but only Saint Iohn: albeit, if we consider what Iohn also suffered in so long a life as hee liued, being banished by Domitian to Pathmos, and at another time, thrust into a tun of hot oyle at Rome (as Tertullian and S. Ierome doe report) wee shall see that hys parte was no lesse than others in this cuppe of his maister. I might reckon vp heere infinite other examples: but it needeth not. For it may suffice, that Christ hath giuen this

this generall rule in the new testament: *Hee that taketh not vp his crosse and followeth me, is not worthy of me*, By which is resolved plainly, that there is no saluation now to be had, but onely for them that take vp (that is, doe beare willingly) their proper crosses, and therewith follow theyr captaine, walking on with his crosse on hys shoulders before him.

Mat. 10.

6 But here some man may say: if this be so, that no man can bee saued without a crosse, that is, without affliction, and tribulation, how do all those that liue in peaceable times and places, where no persecution is, no trouble, no affliction, or tribulation? To which I answered: first, that if there were any such time or place, the men liuing therein, should be in great daungers according to the saying of the Prophet: *They are not in the labour of other men nor yet whipped and punished as others are: and therefore pride possessed them, and they were couered with iniquitye and impiety: and their iniquity proceeded of their famesse, or abundance.* Secondly I answered: that there is no such time or place so voyde of tribulation, but that there is alwayes a crosse to be found, for them that will take it vp. For either is their pouerty, sicknesse, slaunder, enmity, iniury, contradiction, or some like affliction offered continually: for that, those men neuer want in the world, whereof the Prophet said: *These that doe render euill for good, did detract from me, for that I followed goodnesse.* At the least wise, there neuer want those domesticall enemies, of which Christ speaketh: I mean, eyther our kindred

An obiection answered.

Psal. 72.

Psal. 37.

*Time of
peace more
daungerous
than of pers
ecution.*

A parable.

2. Reg. 11

kindred and carnall freindes , which commonly resiste vs, if wee beginne once thorowly to serue G O D: or else our own disordinate affections , which are the moste perillous enemies of all: for that they make vs warre vpon our owne ground . Againe, there neuer want the temptations of the worlde , and Diuell: the resisting whereof is muche more difficult in time of peace, and wealth than in time of externall affliction and persecution : for that these enemies are stronger in flattery , than in forces which a godly father exprefeth by this parable. The sunne and winde (sayth hee) agreed on a day to prooue their seuerall strengthes, in taking a cloke from a way-fayring man . And in the forenoone the winde vsed all violence that hee coule to blowe off the said cloke: but the more he blewe , the more faste held the traueller his cloke, and gathered it more closely about him. At afternoone the sun sent forth his pleasant beames , and by litle and litle so entered into this man, as he caused him to yeeld and put off , not onely his cloke, but also his cote Whereby is meant (saith this father) that the allurements of pleasure are more strong and harder to bee resisted, than the violence of persecution. The like is shewed by the example of Dauid, who resisted easily many assaults of aduersity: but yet fell daungerously in time of prosperity . Whereby appeareth that vertuous men haue lesse warre in tyme of peace , than in tyme of persecution: and that neuer there wanteth occasion of bearing the crosse: and suffering affliction, to him

him that will accept of the same . And this may suffice for this first point to prooue that euery man must enter into heauen by tribulation, as Sainct Paul saith.

Touching the seconde, why God would haue this matter so: it is very sufficient to answer, that it pleased him best so, without seeking any further reason of his meaning herein: euen as it pleased him * without all reason in our sight, to abase his sonne so much as to send him hither into this world to suffer and die for vs. Or if we wil needes haue a reason heereof, this one might bee sufficient for al: that seeing we looke for so great a glory as we do, we should labor a little first for the same: & so be made somewhat worthie of Gods fauour, and exaltation. But yet for that it hath pleased his diuine maiestie, not onely to open vnto vs his will and determination for our suffering in this life: but also diuers reasons of his moste holy purpose and pleasure therein, for our further encouragement and consolation which doe suffer: I will in this place repeate some of the same, for declaration of his exceeding great loue, and fatherly care towarde vs.

8 The first cause then, & the most princi.

that although God hath giuen to this our Authour a verie good gift in perswading to godlinesse of lyfe (for whiche wee haue to asseeme of him accordingly:) yet hath he not giuen him therewithall, so full, a knowledge of the misterie of our redemption in Christ. So it is lesse maruel, that he is in matters of controuersie further to seeke, than otherwise by his godly disposition, wee maye thinke that he should.

The cause why God sendeth affliction to the godly.

B
** There was great reason in it, for that seeing man hadde sinned by man was the iustice of God to be satisfied, which notwithstanding no man, but he alone could doe.*

Whereby it may seeme

Of tribulation.

The .2. parte.

¹
Increase of
glorie. pall; is to increase thereby our glorie in the
 life to come. For hauing appoynted by hys
 eternall wisdome and iustice, that none
 shalbe crowned there, but such as indure
 (in some good measure) a fight in the world
 the more and greater combates that he gi-
 ueth (together with sufficient grace to o-
 uercome therein) the greater crown of glo-
 ry preparcth he for vs at our resurrection.
2. Tim. 2. This cause toucheth the Apostle in the
Apo. 2. wordes alleadged of the sainctes of the olde
Heb. 11. testament, to wit, that they receiued no deli-
 uerance from their miseries in this worlde,
 to the ende that they might finde a better
 resurrection in the world to come. This al-
 so meant Christ expressly when hee sayde
Mat. 5. *Happie are they which suffer persecution, for
 theirs is the kingdome of heauen, happie are
 you when menne speake euill, and persecute
 you, &c. Reioyce and be glad (I say) for that
 your reward is great in heauen.* Hitherto
 also appertaine al those promises. *Of gaining
 life, by leeing life: of receyuing a hundred
 for one, and the like.* Heerehence doe pro-
 ceede all those large promises to mortifica-
 tion, & newnesse of life. In both which are
 great conflictes against the flesh, world, and
 our owne sensualitie, and cannot be perfor-
 med but by sufferinges and afflictions. Final-
 ly, Sainct Paule declareth this matter fully:
 when he saith: *That a little and short tribu-
 lation in this life worketh a weight of glorye
 ouer all measure in the height of heauen.*

²
Hate of the
world.

⁹ The second cause why God appoynt-
 ed this, is to drawe vs thereby from the
 loue of the worlde, his professed enimie: as
 in the next chapter shal be shewed at large.
 this

This cause the Apostle Saint Paule uttereth in these wordes : *We are punished of God, to the ende we shoulde not be damned with this worlde.* Euen then, as a Nurse, that to weane her childe from the liking of her mylke, doeth annoynt her Teate with Aloes, or som other such bitter thing: so our merciful father, that would retire vs from the loue of worldly delightes, whereby infinite men do perish daily, Vseth to send tribulation: which of all other thinges hath most force to worke that effect: as wee see in the example of the prodigall sonne, who could by no means be Raied from his pleasures, but onely by affliction.

1. Cor. 11.

Luc. 15.

10 Thirdly, God vseth tribulation as a most present and souereigne medicine, to heale vs of many diseases otherwise almoste incurable. As first, of a certaine blindness, and carelesse negligence in our estate, contracted by wealth, and prosperitie. In which sense the scripture saith: that *Affliction giueth vnderstanding.* And the wise man affirmeth: that *The rodde bringeth wisdom:* as also the sight of Tobie was restored by the bitter Gall of a Fishe.

3
A medicine
to cure our
diseases.

Eccle. 18.

Prou. 29.

Tobit. 12.

Dan. 4.

2. Mac. 9.

1. Par. 33.

And wee haue cleare examples in Nabuchodonosor, Saul, Antiochus, and Manassies; all which came to describe their own faultes by tribulation, which they woulde neuer haue done in time of prosperitie. The likewe read of the brethren of Ioseph, who falling into some affliction in Egypt, presently entred into their own conscience, and said: *We suffer these thinges worthily, for as much as we sinned against our brother.* And as tribulation bringeth this light, wherby wee

Gen. 42.

see

Exod. 17.

Deut. 8.

Psal. 77.

Tobe. 3.

Iob. 23.

Pro. 17.

Eccle. 2.

Eſay. 1.

Ierem. 9.

Sap. 3.

Zac. 13.

Eze. 24.

see our owne defects; ſo helpeth it greatly to
 remooue and cure the ſame, wherein it may
 be wel liked vnto the rod of Moſes . For
 as that rod ſtriking the hard rocks, brought
 forth water, as the ſcripture ſaith : ſo,
 this rod of affliction falling vpon ſtonie
 harted ſinners mollifieth them to contriti-
 on, and oftentimes bringeth forth the floods
 of teares to repentance . In reſpect whereof
 holy Toby ſaith to God. *In time of tribu-
 lation thou forgiveſt ſinne* . And for like
 effect it is compared alſo to a file of yron,
 which taketh away the ruſt of the ſoule;
 alſo to a purgation that driueth out corrupt
 humors, and finally, to the goldſmiths fire,
 which conſumeth away the reſſuſe mettals,
 and fineth the golde to his perfection . I
 will trie thee by fire to the quick (ſaith God
 to a ſinner by Eſay the Prophet) *I will take
 away all thy tin and reſuſe mettall*. And a-
 gain by Iere. *I will melt them, and trie them
 by fire*. This he meant of the fire of tribu-
 lation, whoſe propertie is (according as the
 ſcripture ſaith) to purge and fine the ſoule,
 as fire purgeth and fineth golde in the fur-
 nace. For beſides the purging and remoue-
 ing of greater ſinnes, by conſideration, and
 contrition, (which tribulation worketh, as
 hath beere ſhewed.) it purgeth alſo the ruſt
 of infinite euill paſſions, appetites, and hu-
 mors in manne : as the humor of pryde,
 of vayne glorie, of ſloth, of choler, of de-
 licate niteneſſe, and a thouſande moe,
 which proſperitie ingendereth in vs. Thys
 God declareth by the prophet Ezechiel,
 ſaying of a ruſtie ſoule, *Put her naked vpon
 the hot coles, and let her beate there, vntill
 her*

her brasse be melted from her, and vntil her corruption be burned out, & her lust consumed. There hath beene much labour and sweate taken about her, and yet her overmuch rust is not gone out of her. This also signifieth holy Iob, when hauing said, that God instructeth a man by discipline (or correction) to the ende hee may turne hym from the things that hee hath done, & deliuer him from pride: (which is vnderstood of his sinfull actes) hee addeth a litle after, the manner of this purgation, saying, his flesh being consumed by punishments, let hym returne agayne to the dayes of his youth. That is, all the fleshly humors and passions, being nowe consumed by punishments and tribulations, let him beginne to liue againe in such puritie of soule as hee did at the beginning of his youth, before he had contracted these euil humors & diseases

Iob. 3.

Vers. 25.

11 Neither only is tribulation a strong medicine to heale sinne: and to purge away the refuse mettals in vs of brasse, tyn, iron, lead, and drossie: as God by Ezechiel saith but also a moste excellent preseruatiue against sinne for the time to come: according as good king Dauid said, thy discipline (O Lorde) hath corrected me for euermore. That is, it hath made me wary, & watchfull, not to commit sin againe, according as the scripture saith in another place, Agreuous infirmitie or affliction maketh the foole sober. For which cause the prophet Ieremie calleth tribulation: *Virgam vigilantem*: A watchfull rod. That is, as Saint Ierome expoundeth it, a rodde that maketh a man watchfull. The same signified GOD,

4
A preseruatiue.
Ezec. 11.

Psal. 17.

Ecc. 31.
Ier. 1

when

Osee. 2. whē he sayd by Ose the Prophet, *I wil hedge in thy way with thornes.* That is, I wil so close thy life on euery side with the remembrance and feare of affliction, that thou shalt not dare to tread awry, least thou tread vpon a thorne. Al which good Dauid expresseth of himselfe in these wordes: *Before I was humbled and brought lowe by affliction, I did sinne and offende thee (O Lord:) but after that time, I haue kept thy commandments*

Psal. 18.

5
A preuention
of punishment.

**Ser. 55. in
Canic**

Naum. 1.

6
To proue
vs.

Gen. 27.

Gen. 22.

12 Of this also appeareth another cause why God afflicteth his elect in this life: and that is, to prevent his iustice vpon them, in the world to come, Touching which S. Bernard saith thus, Oh would to God som man would now beforehād, prouide for my head abundance of waters, and to mine eyes a fountaine of teares: for so happily the burning fire should take no holde, where running teares had censed before. And the reason of this is, (as that holy man himselfe noteth after) for that God hath said by Naum the Prophete, *I haue afflicted thee once and I will not afflict thee againe: there shall not come from me a double tribulation,*

6 Sixtly, God sendeth tribulation vpon his seruauants, to prooue them thereby, whether they be faithfull and constant or no: that is, to make themselues and other men see and confesse, howe faithfull or vnfaithfull they are. This after a sort was figured when Isaac would grope and touch hys sonne Iacob before he would blesse him. And this the scripture expresseth plainly, when talking of the tribulations layd vpon Abraham: It addeth, *Tentauit Deus Abraham*

ham: God tempted Abraham by these
 meanes to proue him. And Moyſes ſaid to
 the people of Iſraell, *Thou ſhalt remember* Deut. 8.
howe thy GOD ledde thee ſourty yeares a-
bout the deſert to afflict thee, and tempt thee
to the end it might appeare what was in thy
heart: whether thou wouldeſt keepe his com-
mandementes or no. And againe, a ſewe Deut. 13
 Chapters after, *Your God and Lord doth tēpt*
you to the ende it may be manifeſt whether
you loue him or no, with all your heart: and
with all your ſoule, In which ſenſe alſo the
 ſcripture ſayeth of Ezechias, after many
 praifes giuen vnto him: *That God left hym* 2. Par. 32.
for a time to be tempted, that the thoughtes
of his bearte might thereby bee made ma-
niſeſt. And that this is Gods faſhion to-
 wardes all good men, king Dauid ſhew-
 eth in the perſon of all, when he ſayeth,
Thou haſt proued vs (O Lord) thou haſt exa- Pſal 63.
mmied vs by fire: thou haſt layd tribulation
vp on our backes, and haſt brought men vp-
pon our heads. And yet how well he liked
 of this matter, he ſignifieth, when he cal-
 leth for more thereof in another place, ſay-
 ing, *Trye me (O Lord) and tempe me: burne* Pſal. 25.
my reynes and heart within me. That is, try
 me by the way of tribulation and perſecuti-
 on, ſearch out the ſecrets of my hearte
 and reines: Let the worlde ſee whether I
 will ſticke to thee in aduerſitie or no. Thus
 ſaid that holy Prophet, well knowing that,
 which in another place the holy Ghoſte
 uttereth, that *As the ſornace trieth the pot-*
ters veſſels, ſo tribulation tryeth men. For
 as the ſound veſſels onely doe holde when
 they come to the ſornace, and thoſe which

Of tribulation.

The 2. part

are crafed do breake in peeces: so in time of tribulation and persecution, the vertuous only stand to it, and the counterfait bewraye themselues: according to the saying of Christ, *In tempore tentationis recedunt.* They depart fro mee in tyme of temptation.

Luc. 8

7
To make
men runne
to God

Osee. 11

Psal. 31.

Esay 26.

Psal. 15.

Gsee, 16.

14 The seauenth reason, why God layeth tribulation vpon the vertuous, is thereby to make them runne vnto him for ayde and helpe: Euen as the mother, to make her children more to loue her, and to runne vnto her, procureth the same to be made afrayde and terrified by others. This, God expresseth plainly to the Prophete Ose, saying of those that he loued: *I will drawe them vnto me, in the ropes of Adam, in the chaynes of loue, and will seeme vnto them as though I raised a yoke vpon their iawe bones.* By the ropes of Adam he meaneeth affliction, whereby hee drew Adam to knowe himselfe: as also appeareth by that hee addeth of the heauie yoke of tribulation, which he will lay vpon the heades and faces of his seruants, as chaynes of loue, thereby to drawe them vnto hym, This chayne had drawne Dauid vnto hym when he layd, *O Lord, Thou art my refuge from the tribulation of sinners.* As also those whereof Esay sayth, *They sought thee out (O Lord) in their affliction.* As also those of whom Dauid said: *Infirmities were multiplied vpon them, and after that they made hast to come.* And God sayth generally of all godly men, *They will rise betimes in the morning, and com to me in theyr tribulation.* Wherefore holy king Dauid de-

desiring to do certaine men good, & to win them to God, saith in one of his Psalmes, *Fil their faces (O Lord) with shame and confusion, and then will they see thee vnto thy name.* And this is true (as I haue said) in the elect and chosen seruants of God, but in the reprobate this rope draweth not, this yoke holdeth not, neither doeth this chaine of loue win them vnto God. Whereof God him selfe complaineth, saying, *In vaine haue I stricken your children, for they haue not receyued my discipline.* And agayne the prophet Ieremie saith of them to God, *Thou hast crushed them, and they haue refused to receiue thy discipline: they haue hardened their faces euen as a rocke, and will not returne to thee.* Beholde, *they haue rent the yoke, and broken the chaines.*

Psa. 82.

Ierem. 2.

Ierem. 5.

8

15 Of this nowe ensueth an eight reason, why GOD bringeth his seruantes into affliction: to wit, thereby to shewe his power and loue in deliueryng them. For as in this worlde a princely mynde desireth nothing more, than to haue occasion whereby to shewe his abilitie and good will vnto his deere friends: so GOD, which hath all occasions in hys owne handes, and passieth all his creatures together in greatnesse of loue, and nobilitie of minde, worketh purposely diuers occasions and opportunities, whereby to shewe and exercise the same. So he brought the three children into the burning furnace, thereby to shewe his power and loue in deliuering them. So hee brought Daniell into the Lions den; Susanna vnto the point of death, Iob, into extreame miserie, Ioseph,

To manifest
Gods power
and loue in
deliuer.ing.

Dan. 3.

6. 13.

Iob. 1. 2.

Gen. 3. 1.

Tob. 2. 12.

Mat. 8.

Mat. 14.

into prison, Tobie, vnto blindnes : thereby to shew his power and loue in their deliuerance. For this cause also did Christ suffer the shippe to be almost drowned, before hee would awake : and saint Peter to be almost vnder water, before he would take him by the hand.

⁹
The ioye of
deliuerance

Eccle. 35.

Iohn. 16.

Psal. 23.

Psal. 93.

Psal. 30.

16 And of this one reason, many other reasons and most comfortable causes doe appeare of Gods dealing heerein. As firste, that we being deliuered from our afflictions might take more ioye and delite thereof, than if we had neuer suffered the same. For as water is more gratefull to the waifaring man, after a long drith, and a calme more pleasant vnto passengers after a troublesome tempest: so is our deliuerie more sweete after persecution or tribulation as the scripture saith, *Speciosa misericordia Dei in tempore tribulationis*: The mercy of God is beautifull and pleasaunt in time of tribulation. This signified also Christ, when hee said, *Your sorrow shalbe turned into ioy*: that is, you shall reioyce, that euer you were sorrowfull. This had Dauid prooued, when he said, *Thy rod (O Lord) and thy staff haue comforted me*: that is, I haue great comfort that euer I was chastised with them. And againe. *According to the multitude of my sorrowes, thy consolations haue made ioyful my minde*: that is, for euery sorrowe that I receyued in time of affliction, I receiue now a consolation after my deliuerance. And againe, in another place: *I will exult and reioyce in thy mercy, O Lord*. And wherefore (good king) wilt thou so reioyce? It followeth immediatly: *For thou hast respected*

pected mine abasement, and haste deliuered my soule frō the necessitie wherein she was, and hast not left me in the hands of mine enimie. This then is one most gracious meaning of our louing and mercifull father, in afflicting vs for a time: to the ende our ioye may be the greater after our deliuerance, as no doubt but it was, in all those whome I haue named before, deliuered by Gods mercie: I meane, Abraham, Ioseph, Daniell, Sadrach, Misach, and Abdenago: Susanna, Iob Tobias, Peter, and the rest: who tooke more ioye after their deliuerance, than if they had neuer been in affliction at all. When Iudith had deliuered Bethulia, and returned thither with Holophernes head: ther was more heartie ioye in that Citie, than euer there would haue beene, if it had not been in distresse. When Saint Peter was deliuered out of prison by the Angell: there was more ioye for his deliuerance in the Church, than could haue beene, if he had neuer beene in prison at all.

Iudith. 6.

14. 15.

Actis. 12.

17 Out of this great ioye resulteth another effect of our tribulation, much pleasant to God, and comfortable to our selues: and that is, a most hartie and earnest thanksgiving to god for our deliuerance. such as the prophet vsed, w^h en he said, after his deliuerance; *I for my parte will sing of thy strength, and will exalt thy mercy betimes in the morning, for that thou hast bene my ayder and refuge, in the day of my tribulation.* Such hartie thanks and praïse did the children of Israel yeeld to God for their deliuerance, when they were passed ouer the red sea in that notable song of theirs, which

10

Thanksgiving for our deliuerance

Psal. 58.

Of tribulation.

The second part.

Exod. 15. beginneth. *Cantemus Domino*. And is registered by Moses in Exodus. From like heartie affect came all those songes of Anna, Debora, and Iudith, mooued thereunto by the remembraunce of their afflictions past. And finally, this is one of the chiefest thinges that God esteemeth and desireth at our handes: as he testifieth by the prophet, saying: *Call vppon me in the day of tribulation: I will deliuer thee, and thou shalt honour me.*

II
*Embolden
 ing vs in
 Gods seruice.*

Exo. 4.

Psal. 45.

18 Besides all these, God hath yet further reasons of laying persecution vppon vs: as for example: for that by suffering, and perceiuing indeede Gods assistance and consolation therein, wee come to be so hardie, bold, and constant in his seruice, as nothing afterward can dismay vs: euen as Moses, though hee were first asfeard of the serpent made of his rod, and fledde away from it: yet after by Gods commaundement he had once taken it by the taile, hee feared it no more. This the Prophet Dauid expresseth notably; when he saith: *God hath bene our refuge: and strength, and helper in our great tribulations: and therefore we will not feare; if the whole earth should be troubled, and the mountaines cast into the middest of the sea. What greater confidence can be imagined than this?*

12
*The exercise of all
 the vertues
 Faith.*

19 Againe, by persecution and affliction God bringeth his children to the exercise of many of those vertues that doe belong to a Christian man, and to enter into some reasonable possession of them. As for example. Faith is exercised in time of tribulation: in considering the causes of Gods exercising

exercising of vs, and beleeuing most assuredly the promises he hath made for our deliuerance. Hope is exercised in conceiuing and assuring our selfe of the reward promised to them that suffer patience. Charitie is exercised in considering the loue of Christ suffering for vs., and thereby prouoketh the afflicted to suffer again with hym. Obedience is exercised in conforming our wils to the will of Christ. Patience in bearing quietly. Humility in abasing our selues in the sight of God. And so likewise all other vertues, belonging to a good Christian are stirred vp, and established in man by tribulation, according to that saying of Saint Peter: *God shal. make perfect, confirme, and establish those, which haue suffered a litle for his name.*

Hope.

Charitie.

Obedience.

Patience.

Humility.

1. Pet. 5.

20 Finally, Gods meaning is, by laying persecution and affliction vppon vs, to make vs perfect Christians, that is, like vnto Christ our Captaine, whome the prophet calleth: *Virum dolorum, & scientem infirmitatem*: A man of sorrowes, and one that had tasted of all maner of infirmities: thereby to receiue the more glory at his returne to heauē, & to make more glorious al those that will take his part therein. To speake in one worde: God would make vs by tribulation crucified Christians, which is the most honourable title that can be giuē vnto a creature: crucified (I say) and mortified to the vanities of this worlde, to the fleshe, and to our owne concupiscence and carnall desires: but quicke and full of all lyuely spirit, to vertue, godlines add deuotion: this is the heauenly meaning of our soueraigne

13

To make vs

like vnto

Christ.

Esay. 53.

Crucified
Christians.

Job. 5.

Mat. 5.

Lord and God, in sending vs persecution, tribulation, and affliction, in respect whereof holy Iob doubteth not to say : *Blessed is the man that is afflicted by God.* And Christ himselfe yet more expressly : *Happie are they which suffer persecution.* If they are happye and blessed thereby : then are the worldly greatly awrye, which so much abhorre the sufferance thereof: than is God but vnthankfully dealt withall by many of his children, who repine at this happinesse bestowed ypon them; whereas indeede they should accept it with ioy, and thankesgiuing. For prooffe and better declaration whereof, I will now enter into the thyrde poynt of this chapter, to examinee what reasons and causes there be, to induce vs to this ioyfulness and contentation of tribulation.

The thyrde part of this chap. why tribulation should be receyued ioyfully.

21 And first, the reasons laid down already of Gods mercifull and fatherly meaning in sending vs affliction, might be sufficient for this matter: that is, to comforte and content any Christian man or woman, who taketh delight in Gods holy providence towards them. For if God do send affliction vnto vs, for the increase of our glory in the life to come: for drawing vs from infection of the world: for opening our eyes, and curing our diseases: and for preserving our soules from sinne heereafter (as hath bene shewed) who can be iustly displeased therewith, but such as are enemies vnto their owne good? We see that for the obtaining of bodily health we are content, not onely to admitte many bitter and vnpleasant medicines: but also (if neede require

require) to yeelde willingly some parte of our blood to be taken from vs . And howe much more should we doe this, to the ende that wee hazard not the eternall health and saluation of our soule? But nowe further: if this medicine haue so many moe commodities besides, as haue beene declared: if it serue heere for the punishment of our sinne, due otherwise at another place, in farre greater quantitie and rigor of iustice: if it make a triall of our estate, and doe drawe vs to GOD: if it procure Gods loue towards vs; yeelde matter for ioy by our deliuerance, prouoke vs to thankesfulnesse, embolden and strengthen vs; and finally, if it furnishe vs with all vertues, and doe make vs like to Christ himselfe: then is there singular great cause, why wee shoulde take comfort and consolation therein: for that to come neere and to be like vnto Christ, is the greatest dignitie and preheminance in the world. Lastly, if Gods eternal wisdom hath so ordayned and appointed, that this shall be the badge and liuerie of his sonne: the high way to heauen, vnder the standard of his crosse: than ought wee not to refuse this liuerie: nor to flie this waye, but rather with good Peter and Iohn to esteeme it a great dignitie, to be made woorthie of the most blessed participation thereof. Wee see that to weare the colours of the prince, is thought a prerogatiue among courtiers in this world, but to weare the robe or crowne it selfe, were too great a dignitie for any inferiour subiect to receiue. Yet Christe our Lorde and king is content to impart both of his with vs. And howe then oughe wee

Acts. 5.

we(I pray you)(to accept thereof.

*Special cō-
siderations
of comfort
in affliction*

Mat. 10.

Iohn. 16.

Mat. 10.

Luc. 15.

Mat. 10.

22 And nowe(as I haue saide)these reasons might be sufficient , to comforte and make ioyfull all those that are called to suffer affliction and tribulation. But yet ther want not some more particular considerations besides . Whereof the first and moſte principall is, that this matter of perſecutiō commeth not by chaunce or casualtie, or by any generall direction from higher powers: but by the ſpeciall prouidence and peculiar diſpoſition of God : as Chriſt ſheweth at large in Saint Mathews Goſpel: that is, this heavenly medicine or potion is made vnto vs , by Gods owne hande in particular. Which Chriſt ſignifieth , when hee ſaith; *Shall I not drinke the cuppe which my father hath giuen me?* That is ſeeing my father hath tempered a potion for me, ſhall I not drinke it? As who would ſay, it were too much ingratitude. Secondly is to be noted that the verie ſame hande of God , which tempered the cuppe for Chriſt his own ſon, hath done the ſame alſo for vs , according to Chriſt his ſaying. *You ſhall drinke of my cuppe:* That is, of the ſame cuppe which my father hath tempered for me. Heereof it followeth, that with what heart and loue God tempered this cuppe vnto his owne ſonne: with the ſame he hath tempered it alſo to vs: that is, altogether for our good, and his glorie. Thirdly, is to be noted, that this cup is tempered with ſuch ſpeciall care(as Chriſt ſaith) that what trouble or danger ſo euer it ſeeme to work: yet ſhal not one haire of our head periſh by the ſame, nay further it is to be noted, that which the prophet ſaith : *O*

Lord

Lord thou shalt giue vs to drinke in teares, P^{sal.} 97.
in measure. That is, the cuppe of teares and
 tribulation shall be so tempered in measure
 by our heauenly phisition, as no man shall
 haue aboue his strength. The dose of Aloes,
 and other bitter ingredientes shall be quali-
 fied with Manna, and sufficient sweetenesse
 of heauenly consolation: *God is faithfull* 1. Cor. 10.
 (saith S. Paule) *and will not suffer you to be*
tempted aboue your ability. This is a singu-
 lar point of comfort, and ought alwayes to
 be in our remembraunce.

23 Besides this, we must consider that
 the appoynting and tempering of the Cup,
 being nowe in the handes of Christ our Sa-
 uiour, by the full commision graunted him Mat. 18.
 from his father: and hee hauing learned by Heb. 5.
 his own sufferinges (as the Apostle notifi-
 eth) what it is to suffer in fleshie in bloud:
 wee may bee sure that hee will not laye vp-
 pon vs more, than we can beare. For as if a
 man had a father or brother, a most skilfull
 phisition, and should receiue a purgation
 from them, tempered with their own hands
 he might be sure it would neuer hurt hym:
 what rumbliyg soeuer it had made in hys
 belly for the time: so, and much more may
 we be assured of the potion of tribulation
 ministred vs by the hand of Christ: though
 (as the Apostle saith) it seeme vnto vs vn- Heb. 12.
 pleasant for a time, but aboue all other
 comfortable cogitations, this is the greatest
 and most comfortable. to consider, that he
 deuidenth this cuppe, onely of loue, as him-
 selfe protesteth, and the Apostle prooueth: Apoc. 3.
 that is, he giueth out portions of his crosse Heb. 12.
 (the richest Iewell that he maketh account
 of

Gods mea-
sure of tri-
bulation go-
eth accor-
ding to the
measure of
his loue

Act. 9

1. Pet. 2.

1. Pet. 4.

Mat. 5.

Marc. 6

of as worldly princes do their treasure, vn-
to none, but vnto chosen & picked freinds:
and among them also, not equally to eche
man, but to euery one a measure according
to the measure of goodwill, wherewith he
loueth him. This is euident by the exam-
ples now before set downe of hys dearest
freindes, most of all afflicted in this lyfe:
that is, they receiued greater portions of
this treasure, for that his good will was
greater towards them. This also may be
seene manifestly in the example of Sainct
Paul: of whom after Christ had saide to
Ananias: *Vas electionis est mihi*: Hee is a
chosen vessell vnto me. He giueth imme-
diatly the reason thereof: *For I will shew*
vnto him, what great things he must suffer
for my name. Lo heere: for that hee was a
chosen vessell, therefore he must suffer great
matters, Doth not the measure of suffer-
ing goe then according to the measure of Gods
loue vnto vs? Surely S. Peter knew wel how
the matter went, and therefore he writeth
thus: *If you liuing well, doe suffer with pa-*
tience, this is a grace (or priuiledge) before
God. And againe a litle after, *If you suffer*
reproch in the name of Christ, you are hap-
py: for that the honor, and glory, and power
of God, and of his holy spirite shall rest vpon
you.

24 Can there be any greater reward
promised, or any more excellent dignitie,
than to be made partaker of the honour
glory, and power of Christ? Is it maruel
now if Christ said: *Happie are you when men*
renyle and persecut you? It is maruel though
he sayd: *Gaudete in illa die, & exultate?*

Reioyce

Reioyce and triumphe yee at that day? Is it maruell though S. Paule said: *I take great pleasure, and doe glory in mine infirmities, or affliction:, in my reproches, in my necessities, in my persecutions, in my distresses for Christ.* Is it maruel if Peeter and Iohn, being reproched and beaten at the iudgement seat of the Iewes, went away reioycing that they were esteemed worthy to suffer contumely for the name of Iesus? Is it maruell though S. Paule accounted this such a highe priuiledge giuen to the Philippians, when hee said: *It is giuen you not onely to beleue in Christ, but also to suffer for him, and to haue the same combate which you haue sene in mee, and now heare of mee.* All this is no maruell (I saye) seeing that suffering with Christ, and bearing the crosse with Christ, is as great preferment in the Court of heauen, as it should bee in an earthly courte, for the prince to take off his owne garment, and to lay it on the backe of one of his seruants.

2. Cor. 12.

Act. 5.

Phil. 1.

25 Of this now followeth another consequent of singular consolation, in tyme of affliction: and that is, the tribulation (especially when grace is also giuen, to beare it patiently) is a great coniecture of predestination to eternall life (for, so much do all those arguments before touched insinuate:) as also in the contrary part to liue in continuall prosperity, is a dreadfull signe of euerlasting reprobation. This poynt is marueilously proued by the Apostle vnto the Hebrewes, and greatly vrged. And Christe giueth a plaine signification in Saint Luke, when he sayth: *Happie are you that weepe*

Tribulation
a signe of
predestination.
on.Heb. 12.
Luc. 6.

now,

Luc. 16. now, for you shal laugh. And on the other side, *Woe be vnto you that laugh now for you shall weepe: woe vnto you rich men, which haue your consolation heere in this life.*

And yet more vehemently than al thys, doth the saying of Abraham to the riche man in hell (or rather Christs wordes Parabolically attributed vnto Abraham) confirme this matter: for hee saith to the rich man, complaining of his torment, *Remember childe that thou receiuest good in thy life time:* Hee doth not say (as Saint Barnard well noteth) *Rapiuisti*, thou tookest them by violence, but *Recepisti*, thou receyuedst them. And yet this now is obiected against him as wee see.

Psal. 27 &

73.

Psal. 73 18

Dauid handleth this matter in diuers places, but purposely in two of his psalmes, & that at large, and after long search & much admiration, his conclusion of wicked men prospered aboue other in the world is this:

B *Veruntamen * propter dolos posuisti eis, de-*

**In this they varie* *iecisti eos dum alleuarentur.* Thou hast giuen them prosperitie (O Lorde) to deceyue *from S. Ie-* them withall: and thou hast indeede throught some, who wen them downe, by exalting them, That *translateth*

(according to the Hebrew) *In lubrico posuisti eos: that is* thou hast set them in slippery places. So in this also the old translation followeth not the Hebrew nor Ierom, but the Greeke translation of the seuentie interpreters: sauing that it doth omit *Kaca, Mala*, and so maketh the sense obscure. But so much as therein it swerueth from the purty of the text: so much doth that which hereon they build, want sufficient warrant in this place, which (notwithstanding being soberly vnderstood) is agreeable to the iustice of God, and standeth by warrant of other places. In Appendice. Tom. 8. Hiero. in eodem psalm.

is, thou hast throwen them downe to the sentence of damnation, in thy secrete and inscrutable determination. Heere the comparison of S. Gregorie taketh place: that as the Oxen appointed to the slaughter, are let runne a fatting at their pleasure, and the other kept vnder daylie labour of the yooke: so fareth it with euill and good menne. In like manner, the tree that beareth no fruite, is neuer beaten (as wee see) but onely the fruitfull: and yet the other (as Christ saith) is reserued for the fire. The sicke man that is past all hope of life, is suffered by the Physition to haue whatsoever he lusteth after: but he whose health is not dispayred, cannot haue that libertie graunted. To conclude, the stones that must serue for the glorious temple of Salomon were hewed, beaten, & polished without the Church, at the quarrie side: for that no stroke of hammer might be heard within the temple. Saint Peter sayth, that the vertuous are chosen stones, to be placed in the spirituall buylding of God in heauen, where there is no beating, no sorrowe, no tribulation. Heere then must we be polished, hewed, and made fit for that glorious temple: heere (I say) in the quarrie of this worlde: heere must we be fined, heere must we feelee the blowe of the hammer, and be most glad when wee heare or feelee the same: for that it is a signe of our election to that most glorious house of Gods eternall mansion.

26 Beside this matter of predestination and election, there is yet another thing of no small comfort to the godlye afflicted, founded

Com. in. Iob

Mat. 3. 7.
Ep. Iude.

3. R. 8. 6.

1. Pet. 2.

Apo. 2. 1.

Tribulation
bringer to be
company of
God himself

Psal. 60.

Gen. 37.

Sap. 10.

Dan. 3.

John. 9.

Note this
example.

founded on these wordes of God: *Cum ipso sum in tribulatione* : I am with him in tribulation ; whereby is promised the companie of God himselfe in affliction and persecuti- on: This is a singular motive (saith S'. Bar- narde) to stirre vp men withall to imbrace tribulation , seeing in this worlde for good companie men aduenture to doe any thing . Ioseph was carried captiue into Egypt , and God went downe with him (as the scripture saith:) yea more than that , he went into the dungeon , and was in chaines with him. Si- drach, Misac , and Abdenago were cast into a burning furnace , and presently there was a fourth came to beare them companie , of whom Nabuchodonosor saith thus: Did we not put three men only bound into the fire? And his seruantes answered, yea verilye: but beholde (saith he) I see foure men vi- bound walking in the midst of the fire: and the shape of the fourth is like the sonne of GOD. Christ restored, as hee passed by, a certaing begger vnto his sight , whiche had beene blinde from his natiuitie . For which thing, the man being called in que- stion and speaking somewhat in the praise of Christ, for the benefite receiued, hee was cast out of the Synagogue by the Pharises. Whereof Christ hearing sought hym out presently, and comforting his heart bestow- ed vpon him the light of mind, much more of importance than that of the body giuen him before. By this and like examples it ap- peareth, that a man is no sooner in afflicti- on and tribulation for iustice sake , but straightwaye Christ is at hand to beare him companie: and if his eyes might be opened,

as

as the eyes of Elizeus his disciple was, to see his companions the troupes of Aungels (I meane) which attende vppon their Lord in this his visitation: no doubt but his heart would greatly be comforted therewith. 4. Reg. 16.

27 But that which the eye cannot see, the soule feeleth: that is, she feeleth the assistance of Gods grace amidst the depth of all tribulations. This he hath promised againe and againe: this he hath sworne and this he performeth most faithfully to all those that suffer meekely for his name. This Saint Paule most certainly assured himselfe of, when he sayde, that he did glory in all his infirmities and tribulations, to the ende that Christ his vertue might dwell in hym: that is, to the ende that Christ should assist him more abundantly with his grace: *Cum enim infirmior tunc potens sum*: For when I am in most infirmity, the am I most strong, saith he: that is, the more tribulations and afflictions are layd vppon mee, the stronger is the aide of Christes grace vnto me. And therefore the same Apostle writeth thus of all the Apostles together, *Wee suffer tribulation in all thinges, but yet we are not distressed, we are brought into perplexities, but yet we are not forsaken: we suffer persecution, but yet we are not abandoned: wee are flung downe to the grounde, but yet wee perish not.* This then ought to be a most sure and secure staff in the hande of all Christians afflicted, that, whatsoever befall vnto them: yet the grace of God will neuer fayle to holde them vp, and beare them out therein: for in this case most true and certaine is that saying of S. Austen, so often repeated by

The assistance of Gods grace in tribulation

2. Cor 4.

Serm. 88.
de temp. &
de nat. &
gra. ca. 26.

by hym in his workes, that God neuer forsaketh any man, except he be reiected and first forsaken by man.

2. Cor. 4.

28 For the last reason of comfort in affliction, I wil ioine two thinges together of great force and efficacy to this matter. The first whereof, is the expectation of rewarde, the other is the shortnesse of time wherein we haue to suffer: both are touched by Saint Paule in one sentence, when he sayeth. *That a litle, and a momentarye tribulation in thys worlde, worketh an eternall weight, of glorye in the bight of heauen.* By momentarye hee sheweth the litle time we haue to suffer: and by eternall weight of glory, he expresseth the greatnesse of the rewarde prepared in heauen for recompence of that suffering. Christ also ioyneth both these comfortes together, when hee sayeth, *Beholde I come quickly and my reward is with mee.* In that he promiseteth to come quicklye, hee signifieth, that our tribulation shall not endure long: by that he bringeth his reward with him, he assureth vs that hee will not come emptye handed, but readye furnished, to recompence our labour thoroughlye. And what greater meanes of encouragement could be vsed than this?

Apoc. 22.

If a man did beare a very heauie burden: yet if he were sure to bee well payde for his labour, and that he hadde but a little way to beare the same, he woulde straine himselfe greatly, to goe throughe to his wayes ende, rather than for sparing so short a labour, to leesse so large, and so present a reward. This is our Lordes most mercifull dealing, to comforte vs in
our

our affliction, and to animate vs to holde out manfullye for a time, though the poize seeme heauie on our shoulders: the comming of our Lorde is euen at hande, and the iudge is before the gates, who shall refreshe vs, and wipe awaye all our teares, and place vs in his kingdome to reape ioye without fainting. And then shall we prooue the saying of holye Saint Paule to be tru, that *The sufferings of this world are not woorthie of that glorie which shal be reuealed in vs.* And this may be sufficient for the reasons left vs of comfort in tribulation and affliction.

Iaco. 5.
Mat. 11.
Apo. 7. 21.
Gal. 6.

Rom. 8.

29 And thus hauing declared the firste three pointes promised in this Chapter: there remaineth onely to saye a woorde or two of the fourth: that is, what wee haue to doe for our partes in time of persecution and affliction. And this might be dispatched in saying onelye, that wee haue to conforme our selues to the will & meaning of GOD, vttered before in the causes of tribulation. But yet for more ease and better remembraunce of the same, I wil briefly runne ouer the principall pointes thereof. Firste then wee haue to aspire to that (if wee canne) whiche Christe counselleth *Gaudete & exultate: Reioyce and triumph.* Or if wee cannot arriue to this perfection: yet to do as the Apostle willeth, *Omnes gaudeat cum in variis tentationibus incideritis:* Esteeme it a matter worthy of all ioy, when ye fall into diuerse temptations. That is, if we cannot reioyce at it in deede: yet to thinke it a matter in it selfe woorthie of reioycement: reprehending our selues, for

⁴
The fourth
part of this
Chapter.

¹
To reioyce
in tribula-
tion: or at
leastwise to
haue patie-
ence.

Luc. 6.
Iac. 1.

for

Heb. 10.

for that we cannot reach vnto it. And if wee cannot come thus high neither (as indeede we ought to do) yet in any case to remeber, what in another place hee saith, *Patientia vobis necessaria est, vt reportetis promissionem*: You must of necessitie haue patience, if you will receiue Gods promise of euerlasting life.

2
To come to
God by fer-
uent prai-
uer.
Mat. 8.

Psal. 43.

Mar. 4.

Esai. 63.

30 Secondly, we ought to doe as the Apostles did, when they were in the most terrible tempest of the sea (Christ being with them, but a sleepe) that is, we must goe and awake him: wee must goe and awake him: we must crie vnto him with the Prophet, *Exurge, quare obdormis Domine*: O Lorde arise, why doest thou sleepe in our miseries? This wakening of Christ doeth please hym woonderfully, if it be done, with that assured confidence, & of true afflicted children, wherewith S. Marke describeth the Apostles to haue awakened Christ. For their wordes were these, *Maister, doth it not appertayne vnto you, that wee perishe heere*? As who would saye, Are not wee your disciples and seruants? Are not you our Lord & maister? Is not the case yours? Is not all our trust & hope in you? Howe chaunceth it then, that you sleepe, and suffer vs to bee thus tossed and tumbled, as if we appertained nothing vnto you? With this affection prayed Esay, when he saide, *Attende (O Lorde) from heauen: looke hither from thy holy habitation of thy glorie: where is thy zeale? Where is thy fortitude? Where is the multitude of thy merciful bowels? Haue they shut themselves vp nowe towards me? Thou art our Father: Abraham hath not knownen vs, and Israll hath*

hath beene ignoraunt of vs: thou art our Father (O Lorde) turne thy selfe about for thy seruants sake, for loue of the tribe of thine inheritance. Thus I say we must call vppon God: thus we must awake him, when he seemeth to sleepe in our miseries, with earnest with deuout, with cōtiuall prayer: alwaies hauing in our minde that most comfortable parable of Christ, wherein he saith, that if we shoulde come to our neighbours doore, and knocke at midnight to borrowe some bread, when he were in bed with his children, and most loth to rise: yet if wee perseuer in asking, and beating at his doore still, though hee were not our friende, yet woulde he rise at length, and giue vs our de maunde, thereby at leaste to be ridde of our crying. And how much more will God doe this (sayth Christ) who both loueth vs, and tendereth our case most mercifully.

Luc. 11.

31 But yet heere is one thing to be noted in this matter: and that is, that Christe suffered the ship almost to be couered with waues (as the Euangelist sayeth) before hee woulde awake, thereby to signifie that the measure of temptations is to be left onelye vnto himselfe: it is sufficient for vs to reſte vpon the Apostles wordes. *He is faithfull, and therefore he wil not suffer vs to be tempted aboue our strength.* Wee may not examine or mistrust his doinges: wee may not inquire why he doth this? Or why suffereth he that? Or howe long will he permit these euils to raigne? God is a great God in all his doinges: and when he sendeth tribulation, he sendeth a great deale together to the ende he may shewe his great power, in deli- uering

An impor-
tant note.
Mat. 8.

1. Cor. 10.

3. REG. 19.

Psal. 30.

2. Cor. 1.

Mat. 22.

Psal. 21.

5
Magnani-
mitie with
a strong
faith.

uering vs, and recompenseth it after, with a great measure of comfort. His temptations oftentimes doe goe very deepe, thereby to trye the verie heartes and raines of men. He went farre with Elias, when he caused him to flie into a mountaine, and there most desirous of dethe, to say, *They haue killed all thy prophets, (O Lord) and I am left alone, and now they seeke to kill me also.* He went far with Dauid, when he made him cry out? *Why dost thou turne thy face away from me, O Lord? Why dost thou forget my pueritie and tribulation?* And in another place againe, I saide with my selfe in the excesse of my minde: *I am cast out from the face of thine eyes, O Lorde.* God went farre with the Apostles, when he inforced one of them to writ, *We wil not haue you ignorant (brethren) of our tribulation in Asia, wherem we were oppressed aboue all measure, and aboue all strength: insomuch as it lotheth vs to liue any longer.* But yet aboue all other, he went furthest with his owne deere son, when he constrained him to vtter those pittiful & most lamentable wordes vpon the crosse, *My God my God, why hast thou forsaken me?* Who can now complaine of any prooffe or temptation whatsoeuer, laide vpon him, seeing God would goe so far with his owne deere and onely sonne?

32 Heerof then insuetli the third thing, necessarie vnto vs in tribulation: whiche is magnanimitie, grounded vppon a strong and inuincible faith in Gods assistance, and of our finall deliuerance, howe long soeuer hee delaye the matter, and howe terrible soeuer the storme doe seeme for the

the time. This God requireth at our hands,
as may be seene by the example of the discy-
ples, who cryed not, *We perish*, before the
waues had couered the shippe, as Saint Mat-
thewe writeth: and yet Christ sayde vnto
them. *Vbi est fides vestra?* Where is your
faith? Saint Peter also was not afrayed, vn-
till he was almost vnder water, as the Euan-
gelist recordeth: and yet Christ reprehended
him saying, *Thou man of a lyttle faith*, **Mat. 8.**
why diddest thou doubt? What then muste
we doe in this case deare brother? Surely we
must put on that mighty faith of valiaunt
king Dauid, who vpo the most assured trust
he had of Gods assistaunce, sayd: *In Deo meo*
transgrediar murus: In the helpe of my God
I will go through the wall. Of which inuinsi-
ble faith S. Paule was also. when he sayde:
Omnia possum in eo qui me confortat: I can do
al things in him that conforteth & strengthe-
neth me. Nothing is vnpossible, nothing is
too harde for me, by his assistance. We must
be (as the scripture sayth) *Quasi leo confi-*
dens absque terrore: Like a bold and confi-
dent lyon, which is without terror. That is,
we must not be astonied at any tempest, any
tribulation, any aduersitie. We must say
with the Prophet Dauid experienced in
these matters: *I will not feare many thou-*
sandes of people that should enuiron or be-
siege me together. If I should walke: *in*
the shadow of death, I will not feare: If whole
armies should stande against mee, Yet my
heart should not tremble. My hope is in God,
and therefore I will not feare what man can
doe vnto me. God is my ayder, and I will
not feare what flesh can doe vnto me: **G O D**

Mat. 8.

Luc. 8.

Mat. 14.

Psal. 17.

Pb. 4.

Pro. 28.

Psal 3.

Psal. 21.

Psal. 26.

Psal. 117.

of tribulation.

The 2. part

Psal. 55.

Esay. 12.

Christian
fortitude.
Eccles. 10.

Luc. 12.

1. Pet. 3.

Apoc. 2.

my helper and protector, and therefore I will despise and contempne mine enemies: & another prophet in like sense: Beholde God is my sauour, and therefore wil I deale confidently and will not feare. These were the speeches of the holy Prophets, of men that knewe well what they said, and had often tasted of affliction themselues: and therefore could say of their owne experience how infallible Gods assistaunce is therein.

33 To this supreme courage, magnanimie, and Christian fortitude, the scripture exhorteth vs, when it saith: *If the Spirit of one that is in authority, doe rise against thee: se thou yeeld not from thy place vnto him.* And againe, another scripture sayeth: *Striue for iustice, euen to the losse of thy life: and stand for equitie vnto death it selfe: and God shall ouerthrow thine enemies for thee.* And Christ himselve yet more effectually recōmendeth this matter in these wordes: *I say vnto you my freindes, be not afraied of them which kill the bodie, and afterwarde haue nothing else to doe agaynst you.* And Saint Peter addeth further: *Neque conturbemini:* that is, Doe not onely not feare them, but (which is lesse) doe not so much as be troubled for all that fleshe and bloud can doe against you.

34 Christ goeth further in the Apocalips, and vseth marueilous speeches to intitle vs to this fortitude: for these are hys wordes: *Hee that hath an eare to heare, let him heare what the spirit saith vnto the Church, to him that shall conquer, I will giue to eate of the tree of life, which is in the paradise of my God. This saith the first & the*

The last: he that was dead, and now is alive: I know thy tribulation, and thy pouerty, but thou art rich indeede, & art blasphemed by those that say they are true Israelits, & are not: but are rather the synagogue of Satan. Feare nothing of that which you are to suffer, beholde, the Diuell will cause some of you to be thrust into prison, to the end you may bee tempted: and you shall haue tribulation for * ten daies. but be faithfull vnto death, and I will giue thee a crowne of life. He that hath an eare to heare, let him heare what the spirite sayeth vnto the Churches: he that shall ouercome, shall not bee hurte by the seconde death. * And hee that shall ouercome and keepe my workes vnto the ende: I wil giue vnto him authoritie ouer nations, euen as I haue receiued it from my father: and I will giue him besides the morning star. Hee that shall ouercome, shalbe apparelled in whyte garmentes: And I will not blot his name out of the booke of life: but will confesse his name before my father: and before his Angels. Beholde, I come quickly: Holde faste that thou hast, least another man receiue thy crowne. He that shall conquere, I will make him a pillar in the temple of my God, and he shall neuer goe forth more: and I will wryte vpon him the name of my God, and the name of the citie of my God, which is newe Ierusalem. He that shall conquere, I will giue vnto him to sit with me in my throne: euen as I haue conquered, and do sit with my father in his throne. should now and then haue times of breaking so the faithfull may be refreshed, & gather their strength against a freshe assault ensaing. * Cap. 3:

* Those ten dayes some think to haue bene the ten generall persecutions within the first 300 yeeres after Christ.

B

* But others rather think that x. doth bere significatione (as in some other places of scripture) and dayes, as they are broken off by the nightes that come betwixt, so to signifie such tymes of trespasse as

likewise that

Cap. 21.

35 Hitherto are the words of Christ to S. Iohn. And in the ende of the same booke after that hee had described the ioyes and glory of heauen at large, hee concludeth thus: *And he that sate on the throne said to me: Write these wordes, for that they are most faithfull and true. Qui vicerit possidebit hæc, & ero illi Deus, & ille erit mihi filius, timidus autem, & incredulis, &c. pars illorum erit in stagno ardenti, igne, & sulphure, quod est mors secunda:* He that shall conquer, shall possesse all the ioyes that I haue here spoken of: and I will be his G O D and he shalbe my son. But they which shall be feareful to fight, or incredulous of these thinges that I haue said: their portion shall be in the lake burning with fire and brymstone, which is the second death.

Ecc. 15.

36 Heere now we se both allurements and threats, good, and euill, life and death, the ioyes of heauen, and the burning lake, proposed vnto vs. We may stretch out our handes vnto which we will: If wee fight and conquere (as by Gods grace wee may) then are wee to enioye the promises layde downe before: If we shewe our selues ey, ther vnbeleeuing in these promises, or fearefull to take the fight in hande, being offered vnto vs: then fall we into the daunger of the contrary threats: euen as S. Iohn affirmeth in an other place, that certaine noble men did among the Jewes, who beleued in Christ, but yet durst not confesse him, for feare of persecution

Iob 12

37 Heere then must ensue another vertue in vs, most necessary to all those that are to suffer tribulation & affliction: and that is, a
strong

strong and firme resolution, to stande and goe through, what opposition or contradiction soeuer we finde in the worlde, eyther of fawning flatterie, or persecuting crueltye. This the scripture teacheth, crying vnto vs: *Esto firmus in via Domini*: Be firme and immoueable in the way of the Lorde. And againe, *Stare in fide, viriliter agere*: Stande to your faith, & play you the men. And yet further: *Confide in Deo, & mane in loco tuo*: Trust in God, and abide firme in thy place. And finally, *Confortamini & non dissoluantur manus vestrae*: Take courage vnto you, and let not your handes be dissolued from the worke you haue begun.

Eccle. 9.

1. Cor. 16.

Eccle. 116

2. Pet. 15.

38 This resolution had the 3. chyl dren, Sidrach, Misach, & Abdenago, when hauing heard the flattering speech, & infinit threats of cruell Nabuchodonozor, they answered with a quiet spirite: O king, wee may not be careful to answer you, to this long speech of yours. For behold, our God is able (if he will) to deliuer vs fro this furnace of fire, which you threatē, & fro al that you can do otherwise against vs. But yet if it should not please him so to doe, yet you must knowe (Sir king) that we do not worship your gods, nor yet adore you goldē idol, which you haue set vp.

Dan. 3.

39 This resolution had Peter and Iohn, who being so oft brought before the counsell, and both commaunded, threatned, and be ten, to talke no more of Christe: answered still: *Obedire oportet Deo magis quam hominibus*: We must obey God, rather then men. The same had Saint Paule also, when beeing requested with teares of the Christians in Cesarea, that hee would

Acts. 4. 3

Acts. 21.

Rom. 8.

forbeare to goe to Ierusalem, for that the holy Ghost had reuealed too many troubles which expected him there: he answered: *What meane you to weep thus, and to afflict my heart? I am not only readie to be in bonds for Christes name in Ierusalem: but also to suffer death for the same.* And in his Epistle to the Romaines, he yet further expresseth this resolution of his, when he sayth: *What then shall we say to these things? If God be with vs, who will be against vs? Who shall seperate vs from the loue of Christ? Shall tribulation? Shall distresse? Shall hunger? Shall nakednesse? Shall perill? Shall persecutiō? Shall the sword? I am certaine, that death, nor life, nor Angels, nor principalities, nor powers, nor thinges present, nor thinges to come, nor strength, nor height, nor depth, nor any creature els, shall be able to seperate vs from the loue of God, which is in Iesus Christ our Lord*

B
**Which booke is not any part of canonicall scripture: neuertheles this exāple may well be true, for that such constancy is often found in the children of God.*

B * *It was a manifest breach of the lawe of God; and so no small matter to them that knewe it.* 2. Mac. 7.

It was but for a * small matter required at their handes, by the tirantes cōmāndement: that is, onely to eat a peece of swines fleshe, which then was forbidden. For thus it is recorded in the booke aforesaide.

41 It came to passe that seuen brethren were apprehended together in those dayes, & brought (with their mother) to the king Antiochus, and there compelled with tormentes of whipping, and other instrumentes, to the eating of swines flesh against the lawe. At what time one of them (which was the eldest) sayd: what doest thou seeke? Or what wilt thou learne out of vs, O King? We are readie heere rather to die, than to breake the auncient lawes of our GOD. Whereat the king beeing greatly offended, commaunded the frying pans and pots of brasie to be made burning hotte: whiche being readie, he caused the first mans tongue to be cut off, with the topes of his fingers, and toes, as also with the skin of his heade, the mother and other brothers looking on, and after that to be fried vntil he was dead. Which beeing doone, the seconde brother was brought to torment, and after his haire pluckt off from his heade, together with the skin, they asked him whether he would yet eate swines fleshe or no, before hee was put to the rest of his tormentes? Whereto hee answered: No, and thereupon was (after many tormentes) slaine with the other. Who being dead, the thirde was taken in hande, and beeing willed to put forth his tongue: he helde it forth quickly together with both his handes to be cut off, saying confidently: I receyued both tongue and handes

*A marvelous con-
fessie of
the seuen
Machabees
and their
mother.*

*A worthy
saying.*

from heauen, and now I despise them both for the law of God, for that I hope to receiue the all of him againe And after they had in this sort tormented and put to death sixe of the brethren, euerie one most constantly protesting his faith, and the ioy hee had to die for Gods cause: there remayned onely the youngest, whom Antiochus (being ashamed that he could peruert neuer a one of the former) endeououred by all meanes possible to drawe from his purpose, by promising and swearing, that he should be a rich & happy man, and one of his chiefe friendes, if hee would yeelde. But when the youth was nothing moued therewith: Antiochus called to him the mother, and exhorted her to saue her sonnes life, by perswading him to yeelde: which she fayning to doe, thereby to haue libertie to speake to her sonne: made a most vehement exhortation to him in the Hebrew tongue, to stand to it, & to die for his conscience: which speech being ended the youth cryed out with a loude voyce, and vntere I this noble sentēce worthy to be remembered; *Quem sustinetis? Non obtempero precepto regis, sed precepto legis*, Whō do you stay for? I doe not obey the commandement of the king, but the commaundement of the lawe of God. Whereupon both he and his mother were presently (after many and sundrie tormentes) put to death.

42 This then is the constant & immouable resolution which a christian man shold haue in all aduersitie of this life. Whereof S. Ambrose saith thus: *Gratia preparandus est animus, exercendamentis, & stabilienda ad constantiam: ut nullis perturbari animus possit*

possit terroribus, nullis frangi molestis, nullis supplicijs cedere. Our minde is to be prepared with grace, to be exercised, and to be so established in constancy, as it may not be troubled with any terrours, broken with any aduersities, yeeld to any punishments or torments whatsoever.

43 If you aske heere how a man may come to this resolution: I answer that Saint Ambrose in the same place, putteth two wayes, the one is to remember the endlesse and intollerable paynes of hell, if wee doe it not: and the other is to thinke of the vnspeakeable glory of heauen, if wee doe it. Whereto I will adde the thirde: which with a noble heart may preuaile as much as eyther of them both: and that is, to consider what others haue suffered before vs, especially Christ himselfe, and that onely of meere loue and affection towards vs. Wee see that in this worlde, louing subiectes doe glory of nothing more, than of their dangers or hurts taken in battaile for their Prince, though hee neuer tooke blowe for them againe. What then would they doe, if their Prince had beene afflicted voluntarily for them, as Christ hath ben for vs. But if this great example of Christ seeme vnto thee too highe for to imitate: Looke vpon some of thy brethren before thee, made of flesh & bloud as thou art: see what they haue suffered before they could enter into heauen: thinke not thy selfe hardly dealt withall, if thou be called to suffer a litle also.

44 S. Paule writeth of all the Apost. together: Euen vnto this houre we suffer hunger and thirst, and lacke of apparell: we are

L. 4.

beaten

*How a man
may come
to an invincib
le resolution*

*2. Cor. 4.
The suffering of the
Apostles*

beaten with mens fists: we are vagabounds, not hauing where to stay: we labour and worke with our owne hands, we are cursed and we doe lesse: we are persecuted, and we take it patiently: we are blasphemed, and we pray for them that blaspheme vs: we are made as it were the very outcastes and purgings of this world, euen vnto this day: that is, though we be Apostles, though we haue wrought so many miracles, and conuerted so many millions of people: yet euen vnto this day are we thus vsed.

2. Cor. 6.

And a litle after, describing yet further their liues, he sayth: Wee shewe our selues as the ministers of God, and in much patience: in tribulations, in necessities, in distresses, in beatings, in imprisonments, in seditions in labours, in watches, in fastinges, in chastities: in longanimitie, in sweetenesse of behauiour. And of himselfe in particular, hee sayth *In laboribus plurimis, &c.* I am the minister of God in many labours, in imprisonment more than the rest, in beatings above measure, & oftentimes in death it selfe.

1. Cor. 11

The particular sufferings of S. Paul.

Fiue times haue I bene beaten of the Iewes, & at euery tyme had 40 lashes lacking one: three times haue I bene whipt wyth Rods: once I was stoned: three times haue I suffered shipwrack: a day & a night was I in the bottome of the sea: oftentimes in iourneys, in daungers of floods: in daungers of theeues in daungers of Iewes, in daungers of Gentiles, in daungers of the citie, in daungers of wilderness, in daungers of sea, in daungers of false brethren in labor & trauel: in much watching: in hunger and thirst, in much fasting: in cold & lacke of clothes: and beside
all

all these externall thinges, the matters that dailie doe depende vpon me, for my vniuersall care of all Churches.

45 By this we may see nowe, whether the Apostles taught vs more by words then they shewed by example about the necessitie of suffering in this life. Christ might haue provided for them if hee would, at leastwise thinges necessari: to their bodies, and not haue suffered the to come into these extremities of lacking clothes to their backs, meate to their mouthes, & the like. He that gaue them authoritie to doe so many other miracles might haue suffered them at least to haue wrought sufficient maintenance for their bodies, which should be the first miracle that worldly men wold worke, if they had such authoritie. Christ might haue saide to Peter, when hee sent him to take his tribute from out of the fishes mouth: Take so much more, as will suffice your necessarie expences, as you trauell the countrey: but he would not, nor yet diminish the great afflictions which I haue shewed before, though he loued them as deere-ly, as euer he loued his owne soule, Al which was done (as S. Peter interpreteth): to giue vs example, what to follow: what to looke for: what to desire: what to comfort our selues withall in amidst the greatest of our tribulations.

46 The Apostle vseth this as a principal consideration, when he writeth thus to the Hebrewes, vpon the recitall of the sufferings of other saints before them: wherefore we also (brethren) hauing so great a multitude of witnesse (that haue suffered before vs)

Mat. 17.

1. Pet. 2.

Heb. 12.
A notable
exhortation
of the A-
postle.

let vs lay off all burdens of sinne hanging vpon vs: and let vs runne by patience vnto the battell offered vs, fixing our eyes vpon the authour of our faith, and fulfiller of the same, Iesus: who putting the ioyes of heauen before his eyes, sustayned patiently, the crosse: contemning the shame, and confusion thereof: and therefore now sitteth at the right hande of the seate of God. Thinke vpon him (I saye) whiche sustained suche a contradiction against himselfe, at the hands of sinners: and be not wearie, nor faint in courage. For you haue not yet resisted against sinne vnto blood: and it seemeth you haue forgottē that cōfortable saying, which speaketh vnto you as vnto children: *My son doe not contemne the discipline of the Lord, and be not weary when thou art chastened of him.* For whom God loueth hee chasteneth, and he whippeth euery sonne whom he receiueth. perseuere therefore in the correction laide vpon you. God offereth himselfe to you as to his children. For what childe is there whom the father correcteth not? If you be out of correction (whereof all his children are made partakers) then are you bastards and not children. All correction for the present time when it is suffered, seemeth vnpleasant and sorrowfull: but yet after, it bringeth forth most quiet fruite of iustice vnto them that are exercised by it. Wherefore strengthen vp your weake hands, and loosed knees: make waye to your feete &c. That is, take courage vnto you, and goe forward valientlye vnder the crosse layde vpon you. This was the exhortation of this holye Captayne vnto his country.

Pro. 3.

Job. 5.

Apo. 3.

countrey men, souldiers of Iesus Christ, the Iewes.

47 Saint Iames the brother of our Lord vsfeth another exhortation to all true Catho likes, notmuch different from this, in that his Epistle, which he writeth generally to all. Be you therefore patient my brethren (sayeth hee) vntill the comming of the Lorde. Beholde, the husbandman expecteth for a time the fruit of the earth, so precious vnto him, bearing patiently vntill hee may receiue the same in his season : Bee you therefore patient, and comfort your hearts, for that the comming of the Lorde will shortly drawe neere. Be not sadde, and complaine not one of an other. Beholde, the iudge is euen at the gate. Take the Prophetes for an example of labour and patience, which spake vnto vs in the name of God. Behold, we account them blessed which haue suffered. You haue heard of the sufferance of Iob, and you haue sene the ende of the Lord with him : you haue seene (I say) that the Lorde is mercifull and full of compassion

48 I might here allege many things more out of the scripture to this purpose, for that the scripture is most copious heerein : and in very deepe, if it should all be melted and powred out it would yeeld vs nothing else almost, but touching the crosse, and patient bearing of tribulation in this life. But I must end, for that this chapter riseth to be long, as the other before did: and therefore I will only for my cōclusion, set downe the cōfession, and most excellent exhortation of olde Mathathias vnto his children in the tyme of

Iac. 5.
The exhortation of S Iames.

1. Mac. 2

Gen. 12.

Gen. 41.

Numb. 25.

Ios. 1.

Iud. 14.

2. Reg. 2

4. Reg. 1

Dan. 3.

Dan. 9.

of the cruell persecution of Antiochus , against the Iewes. Now (saith he) is the tyme that pride is in her strength: now is the time of chastisement towards vs , of euerfion and indignation come. Now therefore (O children). bee you zealous in the lawe of God: yeeld vp your liues for the testament of your fathers : remember the workes of your ancestors, what they haue done in their generations, and so shall you receiue great glory, and eternall name . Was not Abraham founde faithfull in the time of temptation, and it was reputed vnto him for iustice. Ioseph in the time of his distresse, kept Gods commandements, and was made Lord ouer all Egipt. Phinees our father , for hys zeale towards the lawe of God , receiued the testament of an euerlasting preisthood. Iosue for that he fulfilled Gods worde was made a captaine ouer all Israell . Caleb for that he testified in the Churche , receyued an inheritaunce . Dauid for hys mercy obtayned the seate of an eternall kingdom. Eliás for that he was zealous in zeale of the lawe, was taken vp to heauen. Ananias, Azarias, and Misaell, through their beleeffe, were deliuered from the flame of fire. Daniel for his simplicitie was deliuered from the mouth of Lyons. And so doe you runne ouer, by cogitation, all generations, and you shall see that all those that hope in God shall not be vanquished. And doe you not feare the wordes of a sinfull man, for his glory is nothing else but dounge and wormes: to day hee is great and exalted, and to morrowe hee shall not be founde: for he shall returne vnto his earth againe: and

and all his fonde cogitations shall perishe,
Wherefore take courage vnto you (my chil-
dren) and play the men in the law of God.
For therein shall be your honour and glory.
Hitherto are the wordes of Matharhias,
which shall suffice, for the ende of this
Chapter.

CHAP. III.

*Of the thirde impediment that letteth men
from Resolution: which is the loue of the
world.*



As the two impediments re-
moued before, be indeede
great staves to many men
from the resolutiō we talk
of, so this that nowe I take
in hande, is not onely of it
selfe a strong impediment,
but also a great cause and common ground
(as it were) to all the other impediments
that be. For if a man could touch the verry
pulse of those, who refuse, or neglect, or de-
ferre this resolution: he should find, the
foundation thereof to be the loue of this
world, whatsoeuer other excuse they pre-
tend besids. The noble men of Iewry preten-
ded, fear to be the cause why they could not
resolue, to confesse Christ openly: but Saint
Iohn that felt their pulse, vttereth the true *Iohn. 12.*
cause to haue bene: *For that they loued the
glory of men more than the g'orie of God:*
Demas that fortooke S. Paule in his bands,
euen a litle before his death, pretended an-
other cause of his departure to Thessalonica
but

2.Tim.4.

but Saint Paule saith it was, *Quia diligebat hoc seculum*: For that hee loued this world. So that this is a generall and vniuersall impediment, and more indeede dispersed, than outwardly appeareth: for that it bringeth forth diuers other excuses, thereby to couer her selfe in many men.

Mat. 13.

Mar. 4.

Luc. 8.

The exposition
of the
parable of
the seede

2 This may be confirmed by that moste excellent parable of Christ, recorded by three Euangelistes, of the three sortes of men which are to be damned, and the three causes of their damnation: whereof the third and last, and moste generall (including as it were both the rest) is, the loue of this world: For the first sorte of men, are compared to a high way, where all the seed of life that is sowne, either withereth presently, or els is eaten vpp by byrdes of the ayre: that is (as Christ expoundeth it) by the Diuell in carelesse men, that contemne whatsoeuer is said vnto them: as infidels, and all other obstinate and contemptuous people. The second sort, are compared to rocky groundes, in which for lack of deepe roote, the seede continueth not: Whereby are signified, light and vnconstant men, that nowe choppe in, and nowe runne out: nowe are feruent, and by and by Key-colde againe: and so in time of temptation, they are gone. The thyrd sort are compared to a field, where the seede groweth vppe, but yet there was so many thornes on the same (which Christ expoundeth to bee the cares, troubles, miseries, and deceyueable vanities of this life) as the good corne is choked vppe, and bringeth forth no fruite. By which last woordes our Sau-
our

our signifieth, that wheresoeuer the doctrine of Christe groweth vppe, and yet bringeth not forth the fruit: that is, wheresoeuer it is receiued and imbraced (as it is among all Christians) and yet bringeth not forth good life: there the cause is, for that it is choked with the vanities of this world.

3 This is a parable of marueilous great importance, as may appeare, both for that Christ, after the recitall thereof, cryed out with a loud voyce, *He that hath eares to heare, let him heare:* as also for that he expoundeth it himselfe in secret onely to his disciples: and principally, for that before the exposition thereof hee vseth such a solemne preface, saying. *To you it is giuen to know the misteries of the kingdome of heauen, but to others not: for that they seeing doe not see, and hearing doe not heare, nor vnderstand.* Whereby Christ signifieth, that the vnderstanding of this parable, among others, is of singular importaunce for conceiuing the true misteries of the kingdome of heauen: and that manye are blinde, which seeme to see, and many deafe and ignoraunt, that seeme to heare and know: for that they vnderstand not wel the mysterie of this parable. For which cause also, Christ maketh this conclusion before he beginneth to expound the parable. *Happie are your eyes that see, and blessed are your eares that heare.* After which wordes, he beginneth his expositiō, with his admonition, *Vos ergo audite parabolam.* Doe you herefore heare and vnderstand this parable.

4 And for that this parable doth contain and

The importaunce of this parable
Mat. 13.

1
The partes
of this chap
ter.

2

3

4

5

6

and touch so much indeede, as may, or needeth to be sayd, for remoouing of this great and dangerous impediment of worldlye loue: I meane to stay my selfe onely vpon the explication thereof in this place, and will declare the force and trueth of certaine wordes heere vttered by Christ of the world and worldly pleasures: and for some order and methods sake, I will draw al these sixe pointes following. First, howe, and in what sense all the world and commodities thereof are vanities, and of no value (as Christe heere signifieth) and consequently, ought not to be an impediment, to lette vs from so great a matter, as the kingdome of heauen, and the seruing of Cod is. Secondly, howe they are not onely vanities, and trifles in themselues; but also, deception, as Christe saith: that is, deceits not performing to vs indeede, those little trifles which they doe promise. Thirdly, how they are *spina*, that is, pricking thornes, as Christ saith, though they seeme to worldlye menne to be moste sweete and pleasaunt. Fourthly, how they are *arumna*, that is, miseries and afflictions: as also Christes wordes are. Fifthly, *Quomodo suffocant*, how they strangle or choke vs, as Christ affirmeth. Sixtly, howe we maye vse them notwithstanding, without these daungers and euils, and to our great comfort, gaine, and preferment.

1
The firste
part how all
the world
is vanitie.

5 And touching the first, I doe not see howe it may be better prooued, that all the pleasures and goodly shewes of this worlde are vanities, as Christ heere saith: then to alledge the testimonie of one that hath prooued them all: that is, of one that speaketh

keth not of speculation, but of his owne
 prooffe and practise: and this is king Salomon,
 of whom the scripture reporteth wonderful
 matters, touching his peace, prosperitie,
 riches, and glory in this world: as that
 all the kings of the earth desired to see
 his face, for his wisdom and renowned felicity:
 that all the princes liuing besides, were
 not like him in wealth: that hee had
 sixe hundred, and threescore and six talents
 of gold (which is an infinit summe) brought
 hym in yearly; besides all other that hee
 had from the kings of Arabia, and other
 Princes: that siluer was as plentifull with
 him as heapes of stones, and not esteemed,
 for the great store; and abundance hee
 had thereof: that his plate and iewels
 had no ende, that his seate of maiestie, with
 stooles, Lyons to beate it vpp, and other
 furniture, was of golde passing all other
 kingly seates in the worlde: that his pretious
 apparell, and armour was infinite: that
 he hadde all the kings, from the riuer of
 the Philistines, vnto Egypt to serue hym:
 that hee had forty thousand horses in his
 stables to ride, and twelue thousand chariots,
 with horses and other furniture readye
 to them, for his vse, that hee had two hundred
 speares of golde, borne before hym,
 and sixe hundred crownes of golde bestowed
 in euery speare, as also three hundred
 bucklers, and three hundred crownes of
 gold, bestowed in the gilding of euery
 buckler: that he spent euery day in his house
 a thousand nine hundred, thirtie and seuen
 quarters of meale, and flower: thirtie
 oxen, with an hundred weathers, besides

2. Par. 9
*The worldly
 prosperity of
 K. Salomon*

3. Reg. 4.
 30, Cori. si-
 m lia, &
 60 Cori
 farina. and
 euery corus
 is 21 quars
 ters & od,
 3, Reg. 11.
 Eccl. 1

B
 *For 21.
*I thinke bee
 meant but
 11. For a
 Coras ac-*

all

according to Iosephus, is reckoned to be 738. of our gallōs, which make of our measure 11 quarters, foure bushels, one pecke. So 909 being taken out of the totall summe, the residue that remaineth doe agree myll to this account: for that it maketh a thousand three hundred and seauen quarters, sixe bushels, two peckes. But of this measure the iudgement of the learned doth varye much, and it woulde aske a long discourse to beate out the more lykelye opinion, by conference of places and measures together. By the accounte of Saint Ierome, it cometh farre short: that is. but to 252 quarters, sixe bushels and a halfe.

6 Neither onely doth Salamon affirme this thing, but doeth proue it also by examples of himselfe, I haue bene king of Israel in Ierusalem (saith hee) and I purposed with my selfe, to seeke out by wysedome all thinges: and I haue scene, that all vnder the sunne, are meere vanytyes, and affliction of spirite: I sayde in my heart I will goe and abound in delightes, and in euery pleasure that may be hadde, And I sawe that this was also vanytye. I tooke great workes in hande, buylded houses to my selfe, planted vineyardes, made orchardes

chardes and garden, and beset them with all kinde of trees : I made my fish-pondes to water my trees : I possessed seruantes and hand-maides and had a great family , great herdes of cattel, aboue any that euer were before me in Ierusalem: I gathered together golde and siluer , the ryches of Kynges and prouinces : I appoynted to my selfe sing-ers, both menne and women, whiche are the delightes of the Children of menne: fine cuppes also to drynke wine withall, and whatsoeuer my eies did desire , I denyed it not vnto them : neyther did I let my heart from vsing any pleasure, to delight it selfe in these things which I prepared And when I turned my selfe to all that my handes hadde made , and too all the labours, wherein I had taken such paynes and sweat: I saw in them all vanitie , and affliction of minde.

7 This is the testimonie of Salomon vpon his owne prooffe in these matters: and if he had spoken it vpon his wisedome onely (being such as it was) wee ought to beleue hym : but muche more seeing hee affirmeth it of hys owne experience. But yet, if any manne be not mooued with this : let vs bring yet another witnesse out of the newe testament , and suche a one, as was priuie to the opinion of Christe heerein : that is , Sainct Iohn the Euangelist, whose wordes are these : *Do not loue the worlde , nor those thinges that are in the worlde : if anye manne loue the worlde , the loue of God the father is not in him. For that , all that is in the worlde is either concupiscence of the flesh, or concupiscence*

1. Iohn. 2.

*Three general points
of worldly
vanities.*

science of the eyes, or pride of life. In which words. S. Iohn beside this threate agaynst such as loue and followe the worlde, reduceth all the vanities thereof, vnto three generall pointes or braunches: that is, to concupiscence of the flesh (wherein he comprehendeth all carnall pleasures) to concupiscences of the eyes (wherein he containeth all matters of riches:) and to pride of lyfe, whereby he signifieth the humor, and disease of worldly ambition. These the are the 3. generall & principall vanities of this life, wherein worldly men doe wearie out themselves: ambition, couetousnesse, and carnall pleasure: whereunto all other vanities are addrested, as to their superiours. And therefore it shall not bee amisse to consider of these three in this place.

Vain-glory.

8 And first to ambition or pride of life belongeth vain-glorie: that is, a certain disordinate desire to be wel thought of, well spoken of, praysed, and glorified of menne: and this is as great a vanitie (though it bee common to many) as if a man should runne vpp and downe the streetes, after a feather flying in the ayre, tossed hither and thither with the blastes of infinite mens mouthes. For as this man might wearie out himselfe before he gate the thing which he followed, and yet when he had it, he had gotten but a feather, so a vaine glorious man maye labour a good while before hee attayne to the praise which he desireth, and when hee hath it, it is not worth three chippes, being but the breath of a few mens mouthes, that altereth vppon euery lyght occasion, and now maketh him great, now little, now nothing

nothing at all. Christ himselfe may bee an example of this : who was tossed too and fro in the speech of men : some said he was a Samaritan, and had the Diuell: other sayde he was a prophet : other said he could not be a prophet, or of God : for that hee kept not the Sabbath day: others asked , if hee were not of God, howe he coulde do so many miracles. So that there was a schisme or diuision among them, about this matter, as Saint Iohn affirmeth. Finally, they receyued him into Ierusalem, with triumph of Hosanna, casting their apparell vnder his feete. But the Friday next ensuing , they cryed Crucifige against him , and preferred the life of Barrabas, a wicked murderer before him.

Mat. 27.

Iohn. 8.

Iohn. 9.

Mat. 21.

Mar. 11.

Mat. 27.

Luc. 23.

9 Nowe my friende , if they dealt thus with Chrifte, which was a better man than euer thou wilt be : and did more glorious miracles, than euer thou wilt doe , to purchase thee name and honour with the people: why doest thou so labour, and beate thy selfe about this vanitie of vaine glory. Why doest thou cast thy trauels into the wynde of mens mouthes? Why doest thou put thy riches in the lippes of mutable men, where euery flatterer may rob thee of them? Hast thou no better a chest to locke them vp in? Saint Paule was of another minde , when he said : *I esteeme little to be iudged of you, or of the day of man* : hee hadde reason surely. For what careth hee that runneth at tilt, if the ignoraunt people giue sentence against him, so the iudges giue it with him? If the blinde man, in the way to Hiericho, hadde depended of the liking and approbation

1. Cor. 4.

Luc. 18.

D n.3.

bation of the goers-by, he had neuer recey-
ued the benefite of his sight: for that, they
disswaded him from running, and crying
so vehemently after Christe. It is a misera-
ble thing for a man to be a windmill, which
maketh no meale, but according as the
blast endureth, If the gale be strong; he sur-
geth about lustily, but if the winde flake, he
relenteth presently. So praise the vain-glo-
rious man, and ye make him runne: yf hee
feele not the gale blow, he is out of heart:
he is like the Babilonians, who, with a little
sweete musicke, were made to adore anye
thing whatsoever.

Prou. 27.

10 The scripture saith most truely: *As
siluer is tried in the fire by blowing to it, so
is a man tried in the mouth of him that prai-
seth* For as siluer, if it be good, taketh no
hurt thereby; but if it be euill, it goeth all
into fume: so a vayne manne, by prayse and
commendation: Howe many haue wee seene
puffed vp with mens praises, and almost put
beside themselves, for ioye thereof: and yet
afterward brought downe with a contrarie
winde, and driuen full neere to desperation
by contempt? Howe many doe we see daylie
(as the prophet did in his dayes) commen-
ded in their sinne, and blessed in their wic-
kednesse? Howe many pabble and intol-
lerable flatteries doe wee heere both vsed,
and accepted daily, and no man crieth with
good king Dauid: *Away with this oyle, and
oyntment of sinners, let it not come vpon my
head?* Is not al this vanitie? Is it not mad-
nesse, as the scripture calleth it? The glori-
ous angels in heauen seeke no honour vnto
themselves, but all vnto God, and thou

Psal. 9.

Psal. 143.

Psal. 32.

poore

poore worme of the earth, and desirest to be glorified? The 24 elders in the Apocalips, tooke off their crownes, and cast them at the feete of the Lambe: and thou wouldest plucke 40. from the lamb to thy selfe, if thou couldest. O sonde creature! How truly saith the Prophet: *Homo vanitati similis factus est.* A man is made like vnto vanity. That is, like vnto his owne vanity, as light as the very vanities themselues, which hee followeth. And yet the wise man more expressly: *In vanitate sua appenditur peccator.* The sinner is weighed in his vanity. That is, by the vanity, which he followeth, is seene how light and vaine a sinner is.

Apoc. 4.

Psal. 143.

Eccl. 23.

11 The second vanity that belongeth to ambitio, is desire of worldly honor, dignity & promotion - And this is a great matter in the sight of a worldly man: that is a iewel of rare price, & worthy to be bought, euē with any labor, trauell, or perill whatsoeuer. The loue of this, letted the great men, that were Christians in Iewry, frō confessing of christ openly; The loue of this, letted Pilate from deliuering Iesus, according as in conscience he saw he was bound. The loue of this letted Agrippa, & Festus, from making themselues christians: albeit they esteemed Paules doctrine to be true. The loue of this letteth infinite men dayly from imbracing the means of their saluation. But (alas) these men doe not see the vanity hereof. S. Paule savth not without iust cause: *Nolite esse pueri sensibus:* Be you not children in vnderstanding. It is the fashion of Children, to esteeme more of a paynted bable, than of a rich iewell: and suche is the paynted dignitie of this world:

Worldly
honour and
promotion.

Iob. 12

Iob. 19.

Act. 26.

1. Cor. 14.

worlde: gotten with much labour: maintayned with great expences, and lost with in-rollerable greife and sorrowe. For better conceiuing whereof, ponder a litle with thy selfe (gentle reader) anie state of dignitie that thou wouldest desire: and thinke how many haue had that before thee, Remember how they mounted vp, and how they descended downe againe: and imagyne with thy selfe, which was greater, either the ioy in getting, or the sorrow in leeing it.

Where are now all these Emperours, these kinges, these princes and Prelats, which reioyced so much once, at their owne aduancement? Where are they now I say: who talketh or thinketh of them? Are they not forgotten, and cast into their graues long agoe? And do not men boldly walke ouer their heads now, whose faces myght not be looked on without feare in this worlde? What then haue their dignities done them good?

*The vanity
of worldlye
honour.*

12 It is a wonderfull thing to consider the vanitie of this worldly honour. It is like a mans owne shadowe, which the more a man runneth after, the more it flieth: and when he flyeth from it, it followeth him againe; and the onely way to catch it, is to fall downe to the ground vpon it. So we see that those men which desire honour in this worlde, are now forgotten: and those which moste fled from it, and caste themselves lowest of all men, by humilitie, are now most of all honoured: honoured (I say) most, euen by the world it selfe, whose enemies they were, while they liued. For who is honoured more now, who is more com-
mended

mended and remembred, than S. Paule, and his like, which so much despised worldly honour in this life, according to the saying of the prophet: *Thy freindes (O Lorde) are too too much honoured.* Most vaine then is the pursuite of this worldly honour & promotion, seeing it neither contenteth the minde, nor continueth with the possessor, nor is voyde of great daungers, both in this life, and in the life to come, according to the saying of scripture: *Moste severe iudgement shal be vsed vppon those that are ouer others: the meane man shal obtaine mercye: but the great and strong shal suffer torments strongly.* Psal. 138. Sap. 6.

13 The third vanitie that belongeth to *Worldly* ambition, or pride of life, is nobilitie of *bilie*, flesh and bloud: a great pearle in the eye of the world: but indeed in it selfe, and in the sight of God, a meere trifle and vanitie. Which holy Iob well vnderstood, when he wrote these wordes: *I said vnto rottennesse, thou art my father: and vnto worms, you are my mother and sisters.* He that will behold the gentrie of his ancestors: let him looke into their graues, and see whether Iob saith truely or no. True nobilitie was neuer begunne, but by vertue: and therefore as it is a testimony of vertue to the predecessors? so it is an other of vertue vnto the successors. And he which holdeth the name thereof by descent without vertue, is a meere monster, in respect of his anceltors: for that he breaketh the limites of the nature of nobilitie. Of which sort of men, God sayth by one Prophet: *They are made abhominable, euen as the thinges which they love: their* Ose. 9.

glory is from their natiuitie, from the belly,
and from their conception.

14 It is a miserable vanitie to go begge credit of dead menne, when as wee deserue none our selues: to seek vpper olde titles of honour from our auncestors, wee beeing vtterly vncapable thereof, by our own base manners and behauiour. Christ cleerelye confounded this vanitie, when beeing descended him selfe of the greatest nobilitie, that euer was in this worlde: and besides that: being also the sonne of God: yet called hee himselfe ordinarilve, the sonne of manne: that is the sonne of the virgine Marie (for otherwise he was no sonne of man) and further than this also, called himselfe a shepheard, which in this world is a name of contempte. Hee soughte not vpper this and that olde title of honour to furnishe his style withall, as our menne doe. Neyther when hee had to make a King firste in Israell, did hee seeke out the auncienteste blood: but tooke Saule, the basest tribe of all Israell, and after him, Dauid the poorest shepheard of all his brethren. And when he came into the worlde, he sought not out the noblest menne to make princeesse of the earth: that is, to make Apostles: but tooke of the poorest and simplest, thereby to confounde (as one of them sayeth) the foolishhe vanitie of this worlde: in making so greates account of the preheminance of a litle flesh and blood, in this life.

15 The fourth vanitie that belongeth to ambition, or pride of life, is worldlye wisdom, whereof the Apostle saith: *The wisdom of this world is folly with God.* If it be follic

Mat 8 20
24.26.
Iob. 10

1. Reg. 9
1. Reg. 16.

Mat. 4.
Psal 44.
1. Cor. 1

The vanity
of wordly
wisdom.
Cor. 3, 1

follicie, then great vanitie (no doubt) to delight so in it, as menne doe. It is a straunge thing to see, how contrarie the iudgements of God are to the iudgements of men. The people of Israel would needes haue a king (as I haue said) & they thought God would haue giuen them presently some great mighty prince to rule ouer them: but he chose out a poore fellow, that sought Asses about the countrey. After that, when God would displace this man againe for his sinne: hee sent Samuell to annoynt one of Isay hys sonnes: and being come to the house, Isay brought forth his eldest sonne Eliab, a lustie tall fellow, thinking him indeede most fit to gouerne: but God answered: *Respecte not his countenance, nor his tabnesse of personage: for I haue reiected him: neither doe I iudge according to the countenance of man.* After that Isay brought in his seconde sonne Abinadab: and after him Samma, and so the rest, vntill he had shewed hym seuen of his sonnes. All which being refused by Samuel, they marueiled & saide, there was no moe left, but onely a little red headed boy, that kept the sheep, called Dauid: which Samtiel caused to be sent for: and as soone as he came in sight: God saide to Sammel, this is the man that I haue chosen.

10 When the Messias was promised vnto the Iewes to be a king: they imagined presently, according to their worldly wisdom, that he should be some great prince: and therefore they refused Christ, that came in pouertie. Iames and Iohn being yet but carnall, seeing the Samaritanes contemptuouslye to refuse Christes Disci-

M. 2.

ples

1. Reg. 9.

1. Reg. 16

Luc. 9.

2. Cor. 1.

Acts. 26.

Sap. 5.

2. Cor. 1.

2. Cor. 3.

ples sent to them, & knowing what Christ was, thought straightway that hee must in reuenge haue called downe fire from heaue to consume them: but Christ rebuked them, saying: *You knowe not of what spirite you are.* The Apostles preaching the crosse, and necessitie of suffering, to the wise Gentiles and Philosophers, were thought presentlie fooles for their labours. Festus the Emperours liuetenaunt, hearing Paule speake so much of abandoning the world, and following Christ, said: hee was mad. Finally, this is the fashion of all worldly wise men: to condemne the wisdom of Christe, and of his saintes. For so the holy scripture reporteth of their owne confession, beeing nowe in place of torment: *Nos insensati uisam illorum estimabamus insaniam*: Wee found men, esteemed the liues of saintes a-madnes. Wherefore, this is also great vanitie (as I haue said) to make suche account of worldly wisdom: which is not onelye folly, but also madnesse, by the testimonie of the holy Ghost himselfe.

17 Who would not think, but that the wise men of this world, were the fittest to bee chosen to doe Christe seruice in his Church? Yet Sainct Paule saith: *Non multis sapientes, secundum carnem*: God hath not chosen many wise menne, according to the fleshe? Who would not thinke, but that a worldly wise man might easily also make a wise christian? Yet S. Paule saith not except first he become a foole: *Stultus fiat, ut sit sapiens*: If any man seeme wise among you let him become a foole, to the ende he may be made wise. Vaine then, & of no account

is the wisedome of this world, except it bee
subiect to the wisedome of God.

18 The first vanitie belonging to pride
of life, is corporall beautie : whereof the
wise man saith : *Vaine is beautie, and des-
ceivable is the grace of countenance.*

*The vanity
of beauty.*

Pro. 31.

Whereof also king David vnderstood pro-
perly, when he saide: *Turne away my eyes
(O Lord) that they behold not vanitie.* This

Psal. 118.

is a singuler great vanitie, dangerous and
deceitfull : but yet greatly esteeme I of the
children of men whose propertie is: *To loue
vanitie*, as the prophet saith. Beautie is com-
pared by holy menne, to a paynted snake,
which is fayre without, and full of deadlye
poyson within. If a man did consider what
infinite ruins, and destructions haue come
by our light giuing credite thereunto : he
would beware of it. And if he remembered
what foule drosse lieth vnder a fayre skin:
he would little be in loue therewith, saith
one father God hath imparted certayne
sparkes of beautie vnto his creatures: therby
to drawe vs to the consideration, and loue
of his owne beauty: whereof the other is but
a shadowe. euen as a man finding a little issu
of water, may seeke out the fountaine ther-
by: or hapning vpon a small vaine of gold,
may therby come to the whole mine it self.

Psal. 4.

But we like babes, delight our selues onely
with the faire couer of the booke, and ne-
uer do consider what is written therein. In
all faire creatures, that man doth beholde,
he ought to reade this, saith one father,
that if God could make a peece of earth so
fayre & louely, with imparting into it some
little sparke of his beautie: howe infinite

*A lesson to
be read in
the beausie
of all crea-
tures.*

faire is he himselfe, and how worthie of all loue and admiration? And how happy shall we be, when we shall come to enioye his beautifull presence, whereof nowe all creatures doe take their beautie.

*The vanity
of beautie.*

19 If wee would exercise our selues in these manner of cogitations: we might easily keepe our heartes pure, and vnspotted before God in beholding the beautie of his creatures. But for that we vse not this passage from the creature to the Creator: but rest only in the eternall appearance of a deceitfull face: letting goe the bridle to foule cogitations, and setting wilfully on fire our owne concupiscences: hence it is, that infinite men doe perishe daylie by occasion of this fond vanitie, I call it fond, for that euerie childe may descrie the deceite and vanitie thereof. For take the fayrest face in the world, wherewith infinite foolish men fall in loue, vpon the sight: and rase it ouer but with a little scratche, and all the matter of loue is gone: let there come but an ague: & al this goodly beauty is destroyed: let the soule depart but one halie houre from the body, and this louing face is vgly to looke on: let it lie but two daies in the graue, and those which were so hot in loue with it before, will scarce abide to beholde it, or come neere it. And if none of those things happen vnto it: yet quickly commeth on olde age, which riueth the skinne, draweth in the eyes, setteth out the teethe, and so disfigureth the whole visage, as it becommeth more contemptible nowe, than it was beautifull and alluring before. And what then canne bee more vanitie then this

this? What more madnesse, than either to take pride of it, if I see it in my selfe, or to indaunger my soule for it, If I see it in others?

20 The sixt vanitie belonging to pride of life, is the glory of fine apparell: against which the wiseman saith: *In vestitue gloriæris vnquam*: Se thou neuer take glory in apparell. Of all vanities this is the greatest, which wee see so common among menne of this worlde. If Adam hadde neuer fallen, wee had neuer vsed apparell, for that apparell was deuised to couer our shame of nakednesse, and other infirmities cocontracted by that fall. Wherefore we that take pride and glorie in apparell, doe as much as if a begger shoulde glory and take pride of the olde clouts that doe couer his sores. Saint Paule saide vnto a Bishoppe, *If we haue wherewithall to couer our selues, let vs be content.* And Christ touched deeply the daunger of nice apparell, when hee commended so much Sainct Iohn Baptisme for his austere attire: adding for the contradictione, *Qui mollibus vestiuntur in domibus regum sunt*: They which are apparelled in soft and delicate apparel are in kings courts. In kings courts of this worlde, not in the kings Court of heauen. In the cause in the description of the rich damned, this is not omitted by Christ, *That he was apparelled in purple and silke.*

*The vanitie
of apparell.
Eccl. 11.*

1 Tim. 6.

*Mat. 3. 11.
Luc. 7.*

Luc. 16.

21 It is a wonderfull thing to consider the different proceeding of God and the world heerein. God was the firste that euer made apparell in the worlde: and he made it for the most noble of all our auncestors,

Ge. 3.

Heb. 12.

The ex-
treme vani-
tie and po-
uertie of
man,

in paradise: and yet he made it but of beasts skins. And Saint Paule testifieth of the noblest sainctes of the old testament, that they were couered onely with goates skinnnes. and with haire of camels. What vanitie is it then for vs, to be so curious in apparell, and to take such pride therein, as wee doe. We rob and spoile all creatures almost in the worlde, to couer our backes, and to adorne our bodies withall. From one, wee take his wooll: from another his skinne: from another his furre: and from some other, their very excrementes, as the filke, which is nothing els, but the excrement of woorms. Not content with this, we come to fishes, and doe begge of them certain pearls to hang about vs, Wee goe downe into the grounde for golde and siluer: and turne vp the sandes of the sea for precious stones: and hauing borrowed all this of other creatures, we iet vp and downe, prouoking men to looke vpon vs: as if all this now were our own. When the stone shineth vpon our finger, wee will seeme (forsoothe) thereby to shine. When the siluer and filkes doe glister on our backes, wee looke big, as if all that beautie came from vs. And so (as the prophete saith) wee passe ouer our dayes in vanitie, and doe not perceiue our owne extreame follies.

Psal. 77.

Concupi-
scence of
the eyes.

22 The second general braunch, which S. Iohn appointeth vnto the vanitie of this life, is concupiscence of the eyes: whereunto the auncient fathers haue referred all vanities of riches and wealthe of this worlde. Of this Saincte Paule writeth to Timothie, Give commaundment to the riche menne of
this

this worlde not to be highminded, nor to put hope in the vncertaintie of their riches. The reason of which speeche is vttered by the scripture in another place, when hee saith, *Riches shall not profite a man in the day of reuenge.* That is, at the day of death and iudgment: which thing the rich men of this world do confesse themselves, though too late, when they crye, *Diuitiarum iam Flamma, quid nobis contulit?* What hath the brauerie of our riches profited vs. Al which evidently declareth the great vanitie of worldly riches, which can do the possessor no good at all, when hee hath most neede of their help. *Rich men haue slept their sleep* (saith the Prophet) *and haue found nothing in their handes:* that is, rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining themselves to haue golden mountaynes, and treasures: and when they awake (at the day of their death) they finde themselves to haue nothing in their handes. In respect whereof, the Prophet Baruch asketh this question, *What are they now, which heaped together gold and siluer, and which made no end of their scraping together?* And he answereth himselfe immediately, *Exterminati sunt, & ad inferos descenderunt:* They are nowe rooted out, and are gone down into hell. To like effect saith Saint Iames. *Now goe too, you riche menne: weepe, and bowe in your miseries, that come vpon you: your riches are rotten, and your golde and siluer is rustie: and the rust thereof shall be in testimonie against you: it shall feed on your fleshe as fire: you haue hoorded vp wrath for your selues in the last day.*

Pro. 11.

Sap. 5.
The vanity
and perill of
worldly
wealth.

Psal. 73.

Cap. 3.

Iam. 5.

- 23 If wealth of this world be not onely
so vayne , but also so perilous , as here is
affirmed : what vanitie then is it for menne
to set their mindes vpon it as they doe? S.
Ph'l. 3. Paul saith of himselfe , that He esteemed
it all but as dung. And he had great reason
surely to say so, seeing indeede they are but
Iob. 28. dung: that is , the verie excrementes of the
earth, and found onely in the moste barren
places thereof: as they can tell which haue
scene their mines. What a basematter is this
then for a man to tie his loue vnto ? GOD
Lew. 12. commaunded in the olde law that whatso-
euer did goe with his brest vpon the ground,
should be vnto vs in abomination. Howe
much more then a reasonable manne , that
Cap. 1. hath glewed his hart and soule ynto a
peece of earth? *We came in naked vnto this
world, and naked we must goe forth agayne,*
saith Iob . The mil-whee le irreth muche
about, and beateth it selfe from day to day,
and yet at the yeeres ende it is in the same
place, as it was in the beginning : so riche
menne, let them toile and labour what they
can, yet at their death must they be as poore
as at the first day wherein they were borne.
Iob. 27. *When the rich man dieth (saith Iob) he shal
take nothing with him, but shal close vp his
eyes, and finde nothing . Powerfull shal laye
handes vpon him , and a tempest shal op-
presse him in the night: a burning winde shal
take him awaye , and a whirlwind shal
snatche him from his place : it shal rushe
vpon him, and shal not spare him: it shal bind
his handes vpon him, and shal hisse ouer
byme. For that it seeth his place whither hee
must goe.*

24 The Prophete Dauid in likewi^e forewarneth vs of the same, in these wordes, *Be not afraied when thou seest a man made rich, and the glory of his house multiplied. For when he dieth he shal take nothing with him, ner shall his glory disceind to the place whether he goeth: Hee shall passe into the progenies of his auncestors,* (that is he shal goe to the place where they are, who haue liued as hee hath done) *and worlde without ende he shall see no more light.*

25 All this and much more is spoken by the holy Ghost to signifie the dangerous vanitie of worldly wealth, and the follye of those men, who laboureth so much to procure the same, with eternall perill of their soules, as the Scriptures assureth vs. If so many Phisicians, as I haue heere alledged scripture, should agree together, that suche or suche meates were venemous and petill some: I thinke fewe would giue the aduerture to eate them, though otherwise in taste they appeared sweete and pleasant, Howe then commeth it to passe, that so many earnest admonitions of God himselfe, cannot staie vs from the loue of this dangerous vanity? *Nolite cor opponere,* saith God by the Prophet: that is, Lay not your hearte vnto the loue of riches. *Qui diligit aurum non iustificabitur* saith the wise man: He that loueth golde shall neuer be iustified. *I am angry greatly vpon rich nations,* saith god by Zacharie. Christe sayeth. *Amen dico vobis. quia diues difficile intrabit regnum celorum.* Truly I say vnto you, that a riche man shall hardly get into the kingdome of heauen. And againe. *Woe be it*

Pal. 61.

Ecc. 1.

Cap. 1.

Mat. 19.

Luc. 6.

you

1. Tim. 6. you rich men, for that you haue receyued your consolation in this life. Finally Sainct Paule saith generally of all, and to all, *They which will be riche, doe fall into temptation, and into the snare of the Diuell, and into many vnprofitable and hurtefull desires which doe drowne men in all destruction and perdition.*

The presence of wife and children.

26 Can any thing in the world be spoken more effectually, to dissuade from the loue of riches than this? Must not heere nowe the couetous menne, either denye God, or condemne themselves in their owne consciences. Let them goe, and excuse themselves, by the pretence of wife and children, as they are wont, saying: They meane nothing els, but to prouide for their sufficiencie. Doth Christ or Sainct Paule admit this excusation? Ought we so much to loue wife, or children, or other kindred, as to endanger our soules for the same? What comfort may it bee to an afflicted fat her in hell, to remember, that by his meanes, his wife and children doe liue wealthelye in earth? All this is vanitie (deere brother) and meere deceite of our spirituall enemye. For within one moment after wee are dead, wee shall care no more for wife, children, father, mother, or brother, in this matter, then wee shall for a meere straunger: and one penie giuen in almes while wee liued (for Gods sake) shall comforte vs more at that daye, than thousandes of poundes bestowed vpon our kinne, for the naturall loue wee bare vnto our owne fleshe and bloude: The which, I woulde to Christe worldlye menne did consider. And then

(no doubt) they woulde neuer take-suche care for kindred, as they doe: Especialy vpon their death-beds: whence presently they are to depart to that place, where flesh and bloud holdeth no more priuilege, nor riches haue any power to deliuer: but onely such, as were well bestowed in the seruice of God, or giuen to the poore for his names sake. And this shall be sufficient for this point of riches.

27 The third braunch of worldly vanitie is called by Saint Iohn, concupiscence of the flesh: which containeth all pleasures, and carnall recreations: as banquetting, laughing, playing, and the like, wherewith our flesh is much delighted in this worlde. And albeit in this kynde, there is a certaine measure to be allowed vnto the godlye, for the conuenient maintenance of their health (as also in riches it is not to be reprehēded) yet, that al. these worldlye solaces, are not only vaine, but also daungerous in that excessse and aboundance, as worldly men seek and vse them, appeareth plainly by these wordes of Christ; *Woe be vnto you which now doe laugh, for you shall weepe: Woe be vnto you that now liue in fill, and facietie for the time shal come, when you shall suffer hunger.* And againe, in S. Iohns Gospel, speaking to his Apostles, and by them to al other, he saith: *You weep and howle, but the world shal reioyce.* Making it a signe distinctive betweene the good and the bad: that the one shal mourne in this life, and the other reioyce, and make themselues merrie.

28 The verye same doeth Iob confirme. both of the one, and the other sorte: for of world-

³
Of the vanity of worldly pleasures.

Iohn. 26.

Iohn. 16.

- Iob. 21** worldlinges he saith: *That they solace them selues with all kinde of musicke and do passe ouer their dayes in pleasure, and in a verie moment, doe goe downe into hel.* But of the godly he saith of his own person, *That they sigh before they eate their bread: and in another place: That they feare all their works knowing that God spareth not him which offendeth.* The reason wherof the wise mā yet further expresseth, laying: *That the workes of good men are in the handes of God: and no man knoweth (by outward thinges) either loue or hatred at Gods handes: but all is kept vncertaine for the time to come.* And olde Tobias insinuateth yet another cause, when he saith: *What ioye can I haue or receiue, seeing I sit heere in darcknesse?* Speaking literallie of his corporall blindenesse, but yet leauing it also to bee vnderstood of spirituall and internall darcknesse.
- Iob. 3.**
- Iob. 9.**
- Eccel. 9.**
- Tob. 5.**

Why good men are sad in this life. 29 These are then the causes (beside eternall affliction, which God often sendeth) why the godly doe liue more sad and fearefull in this life, than wicked men doe, according to the counsell of S. Paule: & why also they sigh often and weepe, as Iob and Christ do affirme: for that they remeber often the iustice of God, their owne frailty in sinning: the secret iudgement of Gods predestination * vncertaine to vs: the vale of miserie & desolation, wherein they liue here which made euen the Apostles to grone: as S. Paule *saith, though they had lesse cause thereof then we. In respect whereof we are tokens thereof, *of, Ro. 8. 30. And so far is it not vncertain vnto the faithfull, Rom. 8. 17. 4. Mat. 24. 2. Cor. 5. 7.*

willed

willed to passe ouer this life in carefulnesse, watchfulnes, feare, and trebling, and in respect whereof also, the wise man saith: **It is better to goe to the house of sorow, thā to the house of feasting.* Againe, *Where sadnes is, there is the hart of wisdom; but wher mirth is, there is the heart of fooles.* Finally, in respect of this, the scripture saith: *Beatus homo qui semper est pauidus.* Happie is the man which alwaies is fearefull. Which is nothing else, but that which the holy Ghoste commaundeth every man, by Micheas the Prophet: *solicitemus ambulare cum Deo*: To walke carefull and diligent with GOD: thinking vpon his commaundementes: howe wee keepe and obserue the same: howe we resist, and mortifie our members vpon earth, and the like. Which cogitations, if they might haue place with vs, would cutte off a great deale of those worldlie pastimes wherewith the carelesse sort of sinners are ouerwhelmed: I meane of those good felowships of eatings, drinkings laughings, singings, disputings, and other such vanities that distract vs most.

30 Hereof Christ gaue vs a most notable aduertisement, in that he wept often: as at his natiuitie, at the resurrection of Lazarus: vpon Ierusalera: and vpon the crosse. But he is neuer reade to haue laught in all his life. Heereof also is our owne natiuitie and death a signification: which being both in Gods handes, are appoynted vnto vs, with sorrowe and griefe: as we see. But the middle part therof, that is, our life being left in our own hands (by gods appointment) we passe it ouer with vaine delights,

neuer

Eccle. 7.
Prou. 28.
Miche. 6.

Ioh. 10.
Luc. 19.

neuer thinking whence we came, nor whither we goe.

A similitude.

31. A wise traoueller passing by his Inne, though he see pleasant meates offered him: yet he forbearerh, vpon consideration of the price: and the iourney he hath to make: and taketh in nothing, but so much as he knoweth well, howe to discharge the next morning at his departure: but a foole layeth handes on euery delicate baire that is presented to his sight, and playeth the prince, for a night or two. But when it commeth to the reckoning: he wisheth that he had lyued, onely with breade and drinke, rather than to be so troubled as hee is for the payment. The custome of many Churches yet is, to fast the euen of euery feast, and then to make merrie the next day, that is, vpon the festiuall day it selfe, which may represent vnto vs, the abstinent life of good men in this world, and the mirth that they haue in the world to come. But the fashion of the world is contrarie: that is, to eate & drinke merrilie first, at the tauerne: and after, to let the host bring in his reckoning. They eate, drinke, and laugh: and the host scoreth vp all in the meane space. And when the time cometh, that they must pay: many in heart is sad, that was pleasant before.

Pro. 14.

32 This the scripture affirmeth also, of the pleasures of this worlde: *Risus dolore miscebitur, & extrema gaudii luctus occupat*: Laughter shalbe mingled with sorrow, and mourning shall insue at the hinder end of mirth. The diuell that playeth the host, in this world, and will serue you with what delight or pleasure you desire, writeth vp
all

all in his booke: and at the day of your departure, (that is, at your deathe) will hee bring the whole rekonning, and charge you with it all: & then shall follow that, which God promifeth to worldlinges by the Prophet Amos: *Your mirth shall be turned into mourning and lamentation.* Yea, and more than this, if you be not able to discharge the reckoning, you may chance to heare that other dreadfull sentence of Christ, in the Apocal. *Quantum in deliciis fuit, tantum date illi tormentum:* Looke how much he hath beene in his delightes, so much torment doe you lay vpon him,

Amos. 2.

Tob. 2.

Aper. 13.

33 Wherefore, to conclude this point, and therewithal this first part, touching vanities: truely may wee saye with the Prophet Dauid, of a worldly minded man: *Vanitas vanitatis omnis homo viuens:* The life of such men containeth all kynd of vanity. That is, vanitie in ambition, vanitie in riches: vanitie in pleasures: vanity in al things which they most esteeme. And therefore I may well ende with the wordes of God, by the Prophete Esay: *Va vobis, qui trahitis iniquitatem in funiculis vanitatis:* Woe bee vnto you, which doe drawe wickednesse in the ropes of vanitie. These ropes are those vanities of vaine-glory, promotion, dignitie, nobilitie, beautie, riches, delightes, and other before touched: which alwayes drawe with them some iniquitye and sinne. For which cause, Dauid saith vnto God: *Tribuisti (O Lorde) obseruers of superfluous vanities.* And for this cause the holy Ghost pronounceth generally of all men. *Beatus vir qui non respexit in vanitates, & perisurias falsas*

Psal. 38.

Esay. 5.

The ropes of vaine glory.

Psal. 3.

Psal. 39.

*Of the worlde.**The second part.*

falsas: Blessed is that man, which hath not respected vanities: and the false madnesse of this world

2
*How world
ly vanities
are also de-
ceits.*

Mat-13.

*Gen. 19.
Falspro-
mises of
the worlde.*

*The false
promise of
renowme.*

34 Now come I then to the second part purposed in this Chapter: to shew how this world, with the commodities thereof, are not onely vanities, but also deceites (as Christ termeth them) for that indeede, they performe not vnto their followers, those idle vanities which they do promise. Wherein the worlde might bee compared to that wretched and vngratefull deceiuer Laban: who made poore Iacob to serue him seauen yeares for faire Rachell, & in the end deceiued him with foule Lea. What false promises doth the worlde make daily? To one it promiseth long life and healthe: and cutteth him off in the middst of his dayes. To another it promiseth great wealth and promotion: and after long seruice performeth no parte thereof. To another it promiseth great honour by large expenses: but vnderhande it casteth him into contempt by beggerie. To another it assureth great aduancement by marriage: but yet neuer giueth him abilitie to come to his desire, Goe you ouer the whole world: behold countreies: viewe prouinces: looke into cities: harken at the doores and windowes of priuate houses: of princes pallaces, of secret chambers, & you shall see, and heare nothing, but lamentable complaints: one, for that he hath lost: another for that he hath not woun: a thirde, for that he is not satisfied: ten thousand for that they are deceiued.

35 Can there be a greater deceite (for examples sake) than to promise renoume and

and memorie, as the worlde doth to her followers : and yet to forget them as soone as they are dead ? Who doth remember nowe one of fortie thousande iolly fellowes in this worlde, captaines, souldiers, counsellers, dukes, earles, princes, prelates, & Emperours: Kinges, and Queenes : Lords and Ladies? Who remembreth them Ifay? Who once thinketh or speaketh of them nowe? Hath not their memorie perished with their sounde as the prophet sayth . Dyd not Iob promise truely, that *Their remembrance shoulde bee as ashes troden vnder foote*? And Dauid that, *They shoulde bee as dust blowen with the winde*? Diuerse men there haue beene ere this, that haue beene verie meane in common account: and yet because they haue laboured to be vnknowe to the worlde, therefore the rather the worlde both remembreth, and honoureth nowe the memorie of them . But manye a King and Emperour haue strived and laboured all their life, to be knowne in the world, and yet are nowe forgotten. So that the world is like in this point (as one saith) vnto the couetous and forgetfull host, who if he see his olde guest, come by in beggerly estate, all his money being spent: he maketh semblance not to know him. And if the guest is aruell thereat, and say, that he hath come often that way & spent much money in the house: the other aunswereth, it maye be so, for ther passe this way so many, as we vse not to keepe account thereof . But what is the way to make this host to remember you (saith this author.) The way is to vse him ill as you passe by : beate him well, or doe

Psal. 9.

Iob 13.

Psal. 1.

A comparison.

doe some other notable iniurie vnto him, and he will remember you as long as he liueth, and many times will talke of you, when you are farre off from him.

*What the
deceites of
the worlde
are.*

36 Infinite are the deceites and dissimulations of the world. It seemeth goodlie, faire, and gorgious in outwarde shewe: but when it commeth to handling, it is nothing but a feather: when it commeth to fight, it is nothing but a shadow: when it commeth to weight, it is nothing but smoke: when it commeth to opening, it is nothing but an image of plaister worke, full of olde ragges and patches within. To knowe the miserie of the worlde, you must goe a litle out from it. For, as they which walke in a mist, doe not see it so well, as they which stand vpon an hill from it: so fareth it in discerning the worlde: whose prosperitie is, to blinde them that come to it, to the end they may not see their owne estate: euen as a rauē, firste of all striketh out the poore sheepes eies, and so bringeth to passe, that she may not see the way to escaye from his tyrannie.

*A simili-
tude.*

37 After the worlde hath once bereft the worldlinge of his spirituall sight, that hee can iudge no longer betweene good and euill: vanitie, and veritie: then it rocketh him asleepe, at ease and pleasure: it bindeth him sweetly: it deceiueh him pleasantly: it tormenteth him in great peace and rest: it hath a proude spirite straightwaies, to place him in the pinnacle of greedie ambition, and therehence, to shewe him all the dignities and prefermentes of the worlde: it hath twentie false merchantes, to shewe him in the darke, the first and former endes, of faire and

Mat. 4.

& precious cloathes. (But he may not looke into the whole peeces, nor carrie them to the light.) It hath foure hundred false Prophets to flatter him as Acab had, which must keepe him from the hearing of Micheas his counsell: that is from the remorse of his owne conscience, which telleth him trueth: it hath a thousande cunning fishers, to lay before him pleatant bayts, but all furnished with dangerous hookes within: it hath infinite strumpets of Babilon, to offer him drinke in golden cups, but all mingled with most deadly poyson: it hath in euerie doore an alluring Iahell, to entice men into the milke of pleasures and delightes, but all haue their hammers & nailes in their hands to murder him in the braine whē he falleth asleepe. It hath in euerie corner, a flattering Ioab, to embrace with one arme, and to kill with the other. A false Iudas, to giue a kisse and therewith to betraye. Finally, it hath all the deceites, all the dissimulations, all the flatteries, all the treasons, that possiblie may be deuised. It hateth them, that loue it: deceiue them that trust it: afflicteth thē that serue it: reprocheth them, that honour it: damnth them, that followe it: and most of all forgetteth them, that labour and trauell most of all for it. And to be brieft in this matter, doe you what you can for this worlde, and loue it, and adore it, as much as you will: yet in the ende you shall find it a right Naball: who after many benefits receiued from Dauid, yet when Dauid came to haue neede of him, he answered? *Who is Dauid? Or who is the sonne of Isay, that I should knowe him?* Vpon great cause then saide

3. Reg. 22.

Apo 17.
Iudic. 4.

2. Reg. 20.

Luc. 22.

2. Reg. 25.

Psal. 4.

³
How pleasures of the worlde are thornes.

Hom. 15.
in Euange.

B
* But the wordes of Christ, declare, that it is another thing that be did specially respect, therein: that is, the cho-king or destroying of such corne as was sowe among the and the vis-

ter extinguishing, or great hindering of all good motions of the spirit of God, in all those that are worldly minded.

* Eccle. 1. 2. 3. 4.

saide the Prophet Dauid : O you children of men , how long will you be so dull hearted? Why doe you loue vanitie, and seeke after a lie? He calleth the world not a lier, but a lie it selfe: for the exceeding great fraude and deceite, which it vseth.

38 The thirde name or propertie that Christ ascribeth vnto the pleasures & riches of the worlde, is, that they are thornes: of which S. Gregorie writeth thus: Who euer would haue beleueed mee, if I had called riches thornes, as Christ heere doth, seeing thornes doe pricke, and riches are so pleasant? And yet surely they are thornes: for that, with the prickles of their carefull cogitations, they teare, and make blouddie the mindes of worldly men. By which wordes, this holy father signifieth, that euen as a mannes * naked bodie tossed and tumbled among many thornes, cannot bee but much rent and torne, and made blouddie with the prickles thereof: so a worldlie mans soule beaten with the cares and cogitations of this life, cannot but be vexed with the restlessie pricking of the same, and wounded also with many temptations of sinne, which doe occurre. This doth Salomon (in the places before alleadged) signifie, when he doth not only cal the riches & pleasures of this worlde: * Vanitie of vanities, that is, the greatest vanitie of all other vanities: but also Affliction of spirite: giuing vs to vnderstande, that where these

vanities

vanities are, and the loue of them once entereth: there is no more the peace of God, which passeth al vnderstanding, there is no longer rest, or quiet of minde: but war of desires, vexation of thoughtes, tribulation of feare pricking of cares, vnquietnes of soule: which is in deede a most miserable and pitifull affliction of spirits. *Phil. 4.*

39 And the reason heereof is, that as a clocke can neuer stand still from rüning, so long as the peaces doe hang thereat: so a worldly man, hauing infinite cares cogitations and anxieties hanging vppon his minde, as peaces vpon the clock, can neuer haue rest, or repose day or night, but is enforced to beate his braines: when other men sleepe, for the compassing of those trifles, wherewith he is incumbred. Oh how many rich men in the world doe feele to be true, that I now saye? How many ambitious men doe proue it dayly, and yet will not deliuer themselues out of the same? *A comparison.*

40 Of all the plagues sent vnto Egypt, that of the flies was one of the moste troublesome, and fastidious. For they neuer suffered menne to reiste: but the more they were beaten off, the more they came vppon them. So of all the miseries and vexations, that God layeth vppon wordlings, this is not the least, to bee tormented with the cares of that, which they esteeme their greatest felicity: and cannot beate them off, by anie meane they can deuise. They rushe vppon them in the morning, as soone as they awake: they accompanye them in the day: they forsake them not at night: they followe them to bed: they let them from their

Of the worlde.

The second parte.

Ier. 36.

their Sleep: they afflict the in their dreames: and finally, they are like to those importune and vnmercifull tyrants, which God threateth to wicked men, by Ieremie the Prophet: *Qui nocte ac die non dabunt requiem:* Which shall giue them no reſte, either by day or night: and the cauſe heereof, which God alleadgeth in the ſame Chapter, is: *Quia abſtulit pacem meam a populo isto (dicit Dominus) misericordiam, & miſerationes:* For that I haue taken away my peace from this kynde of people (ſaith God) I haue taken away my mercie and commiſerationes: a verie heauie ſentence to all them that lye vnder the yoke, and bondage of theſe miſerable vanities.

Eſa. 59.

41 But yet the Prophet Eſay hath a much more terrible deſcription of theſe mens eſtate: *They put their truſte in thinges of nothing, and doe talke vanities: they conceiue labour, & bring forth iniquitie: they breake the egges of Serpents, and weaue the webbes of ſpiders: he that ſhall eate their egges ſhall die: and that which is hatched thence ſhall be a cocatrice: their webs ſhall not make cloathe to couer them: for that, their workes are vnprofitable: and the worke of iniquitie is in their hands.* Theſe are the words of Eſaye, declaring vnto vs by moſt ſignificant ſimilitudes, howe daungerous thornes the riches and pleaſures of this worlde are. And firſt he ſaith: *They put their hope in thinges of nothing, and doe talke vanities:* to ſignifie, that he meaneth of the vanities, and vayne men of this worlde: who commonlie doe talke of the thinges which they loue beſte, & wherein they place their greateſt affiance.

The expli-
cation of
the wordes
of Eſay:

Secondly

Secondly he sayeth: *They conceive labour, and bring forth iniquity.* Alluding herein to the childbirth of women, who first doe conceive in their wombe: and after a great deale of trauell, doe bring forth their infants: so worldly men, after a great tyme of trauell and labour in vanities, doe bring forth no other fruite, than sinne and iniquitie. For that is the effecte of those vanities, as he speaketh in the same chapter, crying, out to such kynd of men: *Woe be unto you, whiche doe drawe iniquitie, in the ropes of vanitie.*

E/ay. 5.

42 But yet to expresse this matter more forciblye, hee vseth two other similitudes, saying: *They breake the egges of serpentes, and doe weaue the webbs of spiders.* Signifying by the one the vanitie of these worldly cares: and by the other, the danger thereof. The spider wee see, taketh greates paines and labour many dayes together, to weaue her selfe a webbe, and in the ende, when all is doone, commeth a puffle of winde, or some other litle matter, and breaketh all in peeces. Euen as he in the Gospell, which had taken greates trauell and care, in heaping riches together, in plucking downe hys olde barnes, building vppon newe, and when he was come to say to his soule, *Nowe be merrie.* That night his soule was taken from him, and all his labour lost. Therefore Esay saith in this place, that *The webbs of these weauers shall not make them clothe to couer them withall: for that their workes are vnprofitable.*

Luc. 12.

43 The other comparison containeth matter of great daunger, and feare. For as

N

the

the birde that sitteth vpon the egges of serpents, by breaking and hatching them, bringeth foorth a perilous broode, to her owne destruction: so those that sit abroad vpon these vanities of the worlde (saith Esay) do hatch at last their owne destruction: The reason whereof is (as he saith) *(For that she workes of iniquity is in their bande. Still harping vpon this string, that man cannot loue and followe these vanities, or intangle himselfe with their ropes (as his phrase is) but that hee muste in deede drawe on much iniquitye therewith: that is, he muste mingle much sinne and offence of GOD with the same: which effect of sinne, because it killeth the soule, that consenteth vnto it, therefore Esay compareth it vnto the brood of serpentes, that killeth the birde which bringeth them foorth to the worlde. And finallye, Moses vseth the like similitudes, when he saith of vaine and wicked men, Their vineyarde is the vineyarde of Sodomites, their grape is the grape of gall, and their clusters of grapes are most bitter: their wine is gall of dragons, and the poyson of coeatrices vncurable.* By which dreadfull and lothsome comparifons, hee would giue vs to vnderstande, that the sweete pleasures of this worlde are indeede deceptes, and will prooue themselues, one day most bitter and daungerous.

Deut, 32.

44 The fourth point that we haue to consider, is, how this word, *arumna*, that is misery and calamitie, may bee verified of the worlde, and the felicity thereof. Whiche thing though it may appeare sufficiently by that which hath beene sayde before: yet will

4
The fourth
parte, howe
the world is
in misery.

will I (for promisesake) discusse it a little further in this place, by some particulars. And among many miseries Which I might heere recount, one of the greatest is, the breuitie and vncertaintie of al worldly prosperitie. Oh, howe great a miserie is this vnto a worldly man, that woulde haue his pleasures, constant and perpetuall, *O death howe bitter is thy remembraunce* (saith the wise man) *vnto a man that hath peace in his riches.* We haue seene many men aduanced, and not endured two monethes in their prosperitie: we haue heard of diuers married in great ioye, & haue not liued six daies in their felicitie, we haue reade of straunge matters in this kinde: and wee see with our eyes no fewe examples dayly. What a grieve was it (thinke you) to Alexander the great, that hauing subdued in twelue yeares the most parte of all the worlde, shoulde bee then inforced to dye, when hee was most desirous to liue: and when he was to take most ioye, and comfort of his victorie? What a sorrowe was it to the riche man in the Gospell, to heare vpon the sudden, *Hac nocte*: Euen this night thou must die? What a miserie will this be to many worldlinges, when it cometh? Who nowe builde pallaces, purchase landes, heape vp riches, procure dignities, make marriages, ioyne kinreds, as though there were neuer an ende of these matters? What a dolefull daye, will this be to them (I say) when they must forgoe all these thinges, which they so much loue? When they must bee turned off, as Princes mules are wont to be, at the journeyes endes

Breuitie.

Eccle. 41.

1. Mar.

Luc. 12.

*A compa-
rison.*

that is, their treasure taken from them, and their gauld backs only left vntothemselues. For as we see these mules of Princes goe, all the day long, looden with treasure, and couered with faire clothes, but at night shaken off, into a sorrie stable, much brused and gauled, with the carriage of those treasures: so rich men that passe through this worlde, loden with golde, and siluer, and doe gaulde greatly their soules in carriage thereof, are despoiled of their burden at the day of death, and are turned off, with their wounded consciences, to the lothsome stable of hell and damnation.

*Discontent-
ment.*

**Is selfe is
not so cal-
led: but it is
saide, that
shoſet hat
marrie
should haue
tribulation
in the flesh:
which is in
respect of
the cares &
moleſtati-
ons that cō
monly haſe*

*(or ſpecially at that time as the caſe floodes with them)
on the married eſtate. *1. Cor. 7. 26.*

45 Another miserie ioyned to the proſperitie of this worlde, is the greuous counterpeaze of discontentmentes, that euerie worldly pleasure hath with it. Runne ouer euerie pleasure in this life, and see what ſawce it hath adioyned? Aske thē that haue had moſt prooffe thereof, whether they remaine contented, or no? The poſſeſſion of riches is accompanied with ſo manie feares and cares, as it hath beene ſhewed: the aduancement of honours is ſubiect to all miſerable ſeruitude that may be deuised: the *pleasure of the flesh, though it be lawfull and honeſt, yet it is called by S. *Paul *Tribulation of the flesh*: but if it be with sinne, tenne thouſande times more is it enuironed with all kinde of miſeries.

46 Who can reckon vp the calamities of our bodie? So manie diſeaſes, ſo manie infirmi-

infirmities, so many * mischances, so manie daungers? Who can tell the passions of our minde that do afflict vs, nowe with anger, now with sorow, now with enuie, now with furie? Who can recount the aduersities, and miseries, that come by our * goods? Whoe can number the hurtcs and discontentations, that dailie ensue vpon vs, from our * neighbours? One calleth vs in lawe for our goods: another pursueth vs for our life: a thirde, by slander impugneth our good name: one afflicteth vs by hatred, another by enuie, another by flatterie, another by deceit, another by reuenge, another by false witnesse, another by open armes. There are not so many daies, nor houres in our lyues, as there are miseries and contrarieties in the same. And further than this, the euill hath this prerogatiue aboue the good, in our life, and one defect onely ouerwhelmeth & drowneth a great number of good thinges togeather: as if a man had all the felicities heaped togeather: which this worlde coulde yeelde, and yet had but one tooth out of tune: all the other pleasures would not make him merrie. Heereof you haue a cleere example in * Aman, chiefe counsellor of king Asuerus, who for that Mardocheus the Iewe did not rise to hym when he went by, nor did honour him, as other men did: he said to his wife and friends, that all his other felicities were nothing, in respects of this one affliction.

**Whereas chance and fortune are vsed of vs in much like sense meaning of those that are instructed in the faith bee good, referring all to the prouidence of god: yet seeing that S. Augustine long since was forie, that he had so much vsed such words (as appeareth, Pet 3 cap. 1.) it were good that we also should more warily decline such words as others*

haue so prophely abused. And better were it a great deale to say, that such thinges are of the hande of God. *Of goodes. *Of neighbours. *Hester. 5.

*The miserie
of blindnes.*

Exod. 10.

Mat. 13.

Luc. 16.

1. Cor. 2.

Acts 9.

47 Adde nowe to this miserie of darknesse & blindnes, wherein worldly men liue (as in part I haue touched before) most fitly prefigured by the palpable darkenesse of Egypt, wherein no man could see his neighbour; no man could see his hande, none could see his worke, no man could see his way: such is the darkenesse wherein worldly men walke, *They haue eyes, but they see not*, saith Christ: that is, though they haue eyes to see the matters of this worlde: yet they are blinde, for that they see not the things they should see indeed. *The childrē of this world are wiser in their generatiō, than the childrē of light* But that is onely of matters of this worlde, in matters of darknesse, not in matters of light, whereof they are no children: *For that the carnall man vnderstandeth not the things which are of God.* Walke ouer the world, and you shall finde men as sharpe eyed as Eagles in thinges of the earth: but the same men as blinde as beetles in matters of heauen. Thereof ensue those lamentable effectes, that wee see daylie of mans lawes so carefully respected, and Gods commaundementes so contemptuously reiected: of earthlie good s^t ought for, and heauenlye goodes not thought vpon: of so muche trauell taken for the bodye, and so little care vsed for the soule. Finallye, if you will see in what great blindnesse the worlde doth liue, remember that Saint Paul comming from a worldling to bee a good Christian, had scales taken from his eyes by Ananias, which couered his sight before when he was in his pride, and ruffe of the worlde.

48 Beside all these miseries, there is yet *Temptati-*
 another miserie, greater in some respects *ons and*
 than the former: and that is, the infinite nū- *dangers.*
 ber of temptations, of snares, of intise-
 mentes in the worlde, whereby menne are
 drawen to perdition dayly. Athanasius wri- *Athan. in*
 teth of Sainct Anthonye the Hermite, that *vita Alex.*
 God reuealed vnto him, one daye, the state
 of the worlde, and he sawe it all hanged ful
 of nets in euery corner, & diuels sitting by to
 watch the same. The Prophet Dauid to sig-
 nifie the very same thing: that is, the infinite
 multitude of snares in this world, saith: *God*
shall raine snares vpon sinners. That is, God *Psal. 102*
 shall permit wicked men to fall into snares:
 which are as plentiful in the worlde: as are
 the droppe of raine, which fall downe from
 heauen. Euerye thing almoste is a deadlye
 snare, vnto a carnall and loose harted man.
 Euery sight that hee seeth, euerye worde
 that he heareth: euerye thought that hee
 conceiue: his youth, his age, his freinds,
 his enemies, his honour, his disgrace, his
 riches, his pouertie, his company keeping,
 his prosperity, his aduersity, his meate that
 he eateth. his apparell that he weareth: all
 are snares to drawe him to destruction, that
 is not watchfull.

49 Of this then, and of the blindnes des *Facilitye of*
 clared before, doeth followe the laste, and *sinning.*
 greatest misery of all, which can be in this
 life: and that is, the facility whereby world-
 ly men doe run into sin. For truly, saith the
 scripture, *Miseros facit populos peccatū.* Sin
 is the thing that maketh people miserable. *Pro. 14.*
 And yet, howe easily men of the world doe
 commit sinne, and howe litle scruple they

Job. 15

make of the matter, Iob signified, when talking of such a man, he saith: *Bibit quasi aquam iniquitatem*: He supbeth vp sin, as were water. That is, with a great facility, custome, and ease, passeth he downe any kynde of sin, that is offered him, as a man drinketh water, when he is a thirst. He that will not beleue the saying of Iob, let him prooue a litle, by his owne experience, whether the matter bee so or no, let him walke out into the streets, beholde the doings of men, view their behaviour, consider what is done in shops, in haules, in consistories, in iudgemēt seats, in pallaces, & in cōmon meeting places abroad: what lying, what slaundering, what deceiuing there is He shall finde, that of al things, wherof men take any account nothing is so litle accounted of, as to sinne: he shal see iustice sold, verity wrested, shame lost, and equitie despised: He shall see the innocent condemned the guilty deliuered, the wicked aduaunced, the vertuous oppressed, He shal se many theeues flourish, manye vsurers beare great sway: many murderers; & extortioners reuerenced and honoured: manye fooles put in authoritie, and diuerse, which haue nothing in them but the form of men, by reason of money to bee placed in greates dignities, for the gouernment of others. He shal heare at euery mans mouth almost, vanitie, pride, detractiō, enuie, deceit, dissimulation, wantonnesse, dissolution, lying swearing, periury, and blaspheming. Finally, he shall see the most parte of men, to gouerne themselves absolutely, euen as beasts do, by the motion of their passions, not by lawe of iustice, reason, religion, or verue.

The sinfull
state of the
world.

50 Of this doth insue the fift point that Christ toucheth in this parable, & whiche I promised here to handle: to wit, that the loue of this world choketh vp, and stranglenth euerie man whom it possesseth, frō al celesti-
 all and spirituall life: for that it filleth hym with a plaine contrarie spirite, to the spirite of God. The Apostle saith: *Si quis spiritum Christi non habet, hic non est eius*. If any mā hath not the spirit of Christ, this fellow be-
 longeth not vnto him. Now, how contrarie the spirit of Christ, & the spirit of the world is, may appeare by the fruits of Christs spirit reckoned vp by S. Paul vnto the Galathians to wit, *Charitie*, which is the root & mother
 of al good works: *loy*, in seruing God: *peace* or tranquillitie of minde in the stormes of this world. *Patience*, in aduersitie: *Longani-*
mitie, in expecting our reward: *Bonitie*, in hurting no man: *Benignitie*, in sweete beha-
 uiour. *Genlenes*, in occasiō, giuen of anger: *Faithfulness*, in perfourming our promises: *Modestie*, without arrogancie: *Continencie*, from all kind of wickednes: *Chastitie*, in cō
 seruing a pure minde in a cleane and vn-
 spotted bodie. *Against these men* (saith saint Paul) *there is no law*. And in the verie same
 Chap. he expresseth the spirit of the worlde by the contrarie effects, saying: *The works of*
flesh are manifest, which are, fornication, vn-
cleannesse, wantonnes, lecherie, idola trie, poi-
sonings, enmities, contentions, emulations,
wrath, strife, dissention, sects, enuie, murder,
drunkennes, gluttonie, and the like: of which
I foretell you, as I haue told you before, that
those men which doe such thinges, shal neuer
obtaine the kingdome of heauen.

The 5th part
of this
chapter.

Rom. 8.

Gal. 5.
The effects
of the spirit
of Christ.

Gal. 5.
The effects
of the spirit
of this
worlde.

Of the worlde.

The second parte.

Two rules
of S. Paule
to know our
spirite.

Gal. 5.

Christ and
the world
enemies.
John. 14.

John. 15. 16
17

John. 17.

§ 1 Here nowe may euerie man iudge of the spirite of the worlde, and the spirite of Christ: and (applying it to himselfe) maye coniecture whether he holdeth of the one, or of the other. S. Paule giueth two pretie short rules in the verie same place to trie the same. The first is: *They which are of Christe haue crucified their flesh, with the vices, and concupiscences therof.* That is, they haue so mortified their owne bodies, as they strue against all the vices and sinnes repeated before, and yelde not to serue the concupiscences or temptations thereof. The seconde rule is: *If we loue in spirite, then let vs walke in spirite.* That is, our walking and behaviour is a signe whether we be a liue or deade. For if our walking be spirituall, suche as I haue declared before by those fruites thereof: then do we liue and haue life in spirite: but if our workes be carnall, such as S. Paul now hath described, then are we carnal and dead in spirit, neither haue we anie thing to do with Christ, or portion in the kingdome of heauen. And for that all the worlde is ful of those carnall workes and bringeth foorth no fruits indeede of Christes spirite, nor permitteth them to grow vp or prosper within her, thence is it, that the scripture alwaies putteth Christ, and the worlde for opposite and open enemies.

§ 2 Christ himselfe saith, that *The world cannot receiue the spirit of truth.* And again, in the same Euangelist he saith, that *neither he, nor any of his are of the worlde, though they liue in the worlde.* And yet further, in his most vehement, prayer vnto his father: *Pater iuste mundus te non cognouit*; Iust father,

ther, the world hath not knowen thee. For which cause Saint Iohn writeth: *If any man loue the worlde, the loue of the father is not in him.* . And yet further Saint Iames, that *Whosoener but desireth to be freinde of this worlde, is thereby made an enemy to God.* What will worldly men say to this? Saincte Paul affirmeth plainly, that this world is to be damned. And Christ insinuateth the same in Saint Iohns Gospel: but most of all, in that woonderfull fact of his, when praying to his father, for other matters, hee excepteth the worlde by name: *Non pro mundo rogo:* saith hee: I doe not aske mercye; and pardon for the worlde; but for those which thou hast giuen me out of the worlde. Oh what a dreadefull exception is this made by the Sauour of the worlde, by the Lambe, that taketh away all sinnes, by him that asked pardon, euen for his tormentors, and crucifiers, to except nowe the worlde by name from his mercy; Oh that wordly men would consider but this one point only: they would not (I think) line so voide of feare as they doe.

53 Can any man maruel now why Saint Paule cryeth so carefully to vs? *Nolite conformari huic saeculo:* Conforme not your selues to this worlde? And againe: *That wee should utterly renounce all worldly desires?* Can any maruell why Sainct Iohn, whiche was most priue, aboue al others, to Christs holy meaning herein, saith to vs in such earnest sort: *Nolite diligere mundum, neque ea qua in mundo sunt.* Do not loue the world, nor any thing that is in the worlde. If we may neither loue it, nor so much as cōforme

our selues vnto it, vnder so great paines (as are before rehearsed) of the enmitie of god and eternall damnation: what shall become of those men that doe not onely conforme themselues vnto it, and the vanities therof, but also doe followe it: seeke after it rest in it: and doe bestowe all their labours and trauels vpon it.

Why Christ
hateth the
worlde,
Iob 31, 5.

54 If you aske me the cause why Christ so hateth and abhorreth this worlde: Sainte Iohn telleth you: *Quia mundus totus in maligno posuitur est.* For that all the whole worlde is set on naughtinesse: for that it hath a spirit contrary to the spirit of Christ as hath beene shewed: for that it teacheth pride, vaine glory, ambit on, enuie, reuenge, malice: with pleasures of the fleshe, and all kinde of vanities: and Christ on the contrarie side, humilitie, meekenesse, pardoning of enemies, abstinence, chastity, sufferance, mortification, bearing the crosse, with contempt of all earthly pleasures: for that it persecuteth the good: & aduanceth the euil: for that it rooeth out vertue, & planteth al vice: and finally, for that it shutteth the dores against Christ when he knocketh, and strangeth the heart that once it possesseth.

Apo. 3.

A descrip-
tion of the
worlde,

55 Wherefore to conclude this part, seeing this worlde is such a thing as it is: so vain, so deceitfull, so troublesome, so dangerous: seeing it is a professed enimie to Christ, excommunicated and damned to the pit of hel: seeing it is (as one father saith) an arke of trauels: a schole of vanities, a seate of deceit, a labyrinth of error: seeing it is nothing els but a barren wildernes: a stony fielde, a dystie stye, a tempestuous sea, seeing it is
a groue

a grone ful of thornes, a medow ful of scorpions: a flourishing garden without fruit: a caue full of poysoned and deadlye basilisks: seeing it is finallye (as I haue shewed) a fountaine of miseries, a riuer of teares: a feyned fable, a delectable frensie, seeing (as Saint Austen saith) the ioyes of this worlde hath nothing else but false delighe, true asperitie, certaine sorrowe, vncertaine pleasure, trauelsome labour, fearfull rest, greuous miserie: vaine hope of felicitye, seeing it hath nothing in it (as Saint Chrysostome saith) but teares, shame, repentaunce, reproch, sadnesse, negligence, labours, terrors, sicknesse, sinne, and deathe it selfe: seeing the worldes repose is full of anguise: his security without foundation: his feare without cause: his trauelles without fruite: his sorowes without profite, his desires without successe, his hope without reward, his mirth without continuance, his miseries without remedies: seeing these and a thousand euills more are in it, and no one good thing can bee had from it: who will bee deceiued with this visarde, or allured with this vanitie heereafter? Who will bee staied from the noble seruice of God by the loue of so fond a trifle as is this world? And this to a reasonable man may bee sufficient, to declare the insufficiencie of this thirde impediment.

55 But yet for the satisfiing of my promise in the beginning of this Chapter: I haue to adde a worde or two in this place, how wee may auoide the daunger of this world: and also vse it to our gaine and commoditye. And for the firste to auoid the da-

An. ep. 39.

Hom. 21. ad pop. Antioch

The last part of this chapter, how we may auoide the euil of the world,

gers,

Pri: 1.

Hom. 1. In
Iosue.

B
* Though
the matter
be good: yet
hardly doth
it stande by
these places
Psal. 120.

Psal. 123.

Phil. 3.

Mat. 4.

gers seeing there are so many snares and traps, as hath bene declared: there is no other way but onely to vse the refuge of birds in auoyding the daungerous snares of fowlers: that is, to mount vppe into the ayre, and so flye ouer them all: *frustra iacitur rete ante oculos pennatorum*, layth the wise man: that is, The net is laid in vaine before the eyes of such as haue winges, & can flie. The spies of Hiericho, though many snares, were laide for them by their enemies yet they escaped all, for that they walked by hils saith the Scripture: whereunto Origen alluding saith: that there is no waye to auoide the daungers of the world * but to walke vpon hilles, and to imitate Dauid, that said: *Leuavi oculos meos ad montes unde veniet auxilium mihi*: I lifted vp mine eyes vnto the hilles, whence all mine aide and assistaunce came, for auoyding the snares of this world, And then shal we say with the same Dauid: *Anima nostra sicut passer erepta est de laqueo venantium*: Our soule is deliuered as a sparrow frō the snares of the fowlers. We must say with S. Paule: *Our conuersation is in beauen*. And then shall wee litle feare all these deceites, and dangers vpon earth. For as the fouler hath no hope to catch the bird, except he can allure her to pitche and come down, by some meanes: so hath the Diuell, no waye to intangle vs, but to saye as he did to Christe, *Mitte te deorsum*: Throwe thy selfe downe that is, pitch downe vpon the baits: whiche I haue laid: Eate and deuour them, enamour thy selfe with them, tye thine appetite vnto them, and the like.

57 Which grosse and open temptation he that will auoide, by contemning the allurements of these baits: by flying ouer them: by placing his loue: and cogitations in the mountaines of heavenly ioyes and eternities hee shall easilie escape all daungers and perils. King Dauid was past them all, when he said to God: *What is there for me in beautie or what doe I desire besides thee vpon earth? My fleshe and my heart haue fainted for desire of thee. Thou art the God of my heart, and my portion (O Lorde) for euer.* Psalm. 72.

58 Sainct Paull also was past ouer these daungers, when he said: that *Now he was crucified to the world, and the world vnto him: and that He esteemed all the wealth of this world as meere dung: and that albeit he liued in the fleshe, yet liued he not according to the flesh.* Which glorious example if we follow, in contemning & despising the vanities of this world, and fixing our mindes, in the noble riches of Gods kingdome to come: the snares of the diuell would preuaile nothing at all agaynst vs on this lyfe. Gal. 6. Phil. 3. 2. Cor. 10.

59 Touching the second poynt: howe to vse the riches and commodities of this world to our aduantage: Christ hath layde downe playnely the meanes; *Facite vobis amicos de Mammona iniquitatis; Make vnto yon friends of the riches of iniquities.* The rich glutton might haue escaped his tormentes, and haue made himselfe an happye man by help of worldly wealth, if he would and so might many a thousande whiche nowe liue, and will goe to hell for the same. Luc. 16.

Gal. 4.

2. Cor. 9.

Mat. 25.

Iac. 2.

Damas. in
bist. Barla-
am, & Io-
saphat. c. v.
A parable.

same. Oh that menne would take warning,
and be wise whiles they haue time . Sainct
Paule saith , *Deceiue not your selues: looke
what a man soweth, and that shall he reape.*
What a plentiful haruest then might rich
men prouide themselues , if they would:
which haue such store of seede, & so much
grounde offered them daylie to sowe it in?
why do they not remember that sweet har-
uest song: *Come ye blessed of my father, en-
ter into the kingdome prepared for you : for
I was hungrie, and you fed me: I was thirsty,
and you gaue me drinke : I was naked and
you apparrelled me.* Or if they doe not care
for this: why doe they not feare at the leaste
the blacke *Sancus* that must be chaunted
to them for the contrarie : *Agite nunc diui-
tis, plorate ululantes in miseriis vestris qua
aduenient vobis:* Goe to now you rich men,
weepe and houle in your miseries, that shall
come vpon you?

60. The holy father Iohn Damascen re-
porteth a parable of Barlaam the hermite,
to our purpose. There was (saith he) a cer-
teine citie, or common-wealth , which v-
sed to chose themselues a king from among
the poorest sorte of the people, and to ad-
uaunce him to great honour, wealth, and
pleasures for a time : but after a while,
when they were wearie of him , their fash-
ion was to rise against him , and to despoile
him of all his felicitie , yea , the verie
clothes of his backe, and so to banish hym
naked into an iland of a farre countrey:
wher bringing nothing with him, he should
liue in great miserie, and be put to great fla-
uerie for euer. Which practise one king at a
certaine:

certaine time considering, by good aduise (for all the other, though they knewe their fashion, yet through negligence, and pleasures of their present felicitie cared not for it) tooke resolute order with himselfe, howe to preuent this miserie: which was by this meanes: Hee saued euery day greate summes of mony from his superfluities and idle expences, and so, secretly made ouer before hand a great treasure into that island: wherunto hee was in daunger dayly to bee sent. And when the time came that indeede they deposed him from his kingdome, and turned him away naked, as they had done the other before: he went to the island with ioy and confidence, where his treasure lay: and was receiued there with exceeding greate triumphe, and placed presentlie in greater glory than euer he was before.

61 This parable (drawing somewhat neere to that whiche Christ put of the euill steward) teacheth as much as at this present neede to be said in this point. For the citiy or comon wealth is this present worlde, which aduanceth to authoritie, poore men: that is, suche as come naked into this life, and vpon the sodaine when they looke least for it, doth it pull them downe againe, and turneth them naked in'o their graues, and so sendeth them into an other worlde: where bringing no treasure with them, they are like to finde litle fauour, and rather eternal misery. The wise king that preuented this calamitie, is he, which in this life (according to the counsel of Christ) doth seek to laye vp treasure in heauen, againste the day of his death, when he must be banished hence

The application of this parable.

Luc. 13.

Apoc: 14.

Mat: 25

Mat: 25.

hence naked, as all the princes of that citye were: at which tyme if the good deedes doe followe them (as God promiseth) then shal they bee happie men: and placed in muche more glory, than euer this world was able to giue them. But if they come without oile in their lampes: then is there nothing for them to expect: but *Nescio vos*: I knowe not you, And when they are knowen *Ite maledicti in ignem aeternum*. Goe you accursed into fire euerlasting.

CHAP. IIIII

Of the fourth impediment which is to much presuming of the mercy of God.



Here are a certaine kinde of people in the worlde, who will not take the paines to thinke of, or to alleadge any of the said impedimentes before, but haue a shorter way for all and more plau-

sible, as it seemeth to them, and that is, to laye the whole matter vpon the backe of Christ himselfe, and to answer whatsoever you can saye againste them, with this onely sentence: *God is mercifull*. Of these men maye Christe complaine with the Prophet saying, *Supra dorsum meum fabricauerunt peccatores, prolongauerunt iniquitatem* Sinners haue built vpon my backe, they haue prolonged their iniquity. By which wordes wee may accounte our selues charged, that prolonging of iniquitie, in hope of Gods mercy, is to build our sinnes on his backe.

Psal: 118.

Building on
Gods backe

But

But what followeth? will God beare it? No verily: for that the next wordes insuing are *Dominus iustus*, *concidit ceruices peccatorum*: God is iust, hee will cut in sunder the neckes of sinnetts. Here are two cooling cardes, for the two warme imaginations before. Mean you (Sir) to prolong your iniquitie, for that God is mercifull? remember also, that he is iust saith the Prophet. Are ye gotten vp, vppon the backe of God, to make your nest of sinne there? Take heede for he will fetch you downe agayne, and breake your necke downewarde, except yee repent: for that indoe there is no one thing which may be so iniurious to God, as to make him the foundation of our sinfull life, which lost his owne life for the extinguishing of sinne.

2 But you wil say: And is not God then mercifull? Yes truely, (deere brother) hee is most mercifull, and there is neither end, nor measure of his mercy. Hee is euen mercye it selfe: it is his nature and essence: and hee can no more leaue to be mercifull, than hee can leaue to bee God. But yet (as the Prophet heere saith) (hee is iust also. We muste not so remember his mercye, as we forget his iustice. *Dulcis & rectus Dominus*: Our Lorde is sweete, but yet vpriight and iuste too, saith Dauid: and in the same place: *All the waies of the Lorde are mercy and truth*. Which wordes sholy Bernard expounding in a certaine sermon of his, saith thus: There be two feete of the Lorde, whereby hee walketh his wayes: that is, mercye and truth: and God fastneth both thse feet vpon the hearts of the, which turne vnto him:

and

B
Though it stand not on the naturall sense of this place: yet is it that in effecte, which is rebuked.
Rom. 6. 1.

How God is both mercifull and iust.

Psal. 24.
Serm. 52.
paruorum.

The two feet of God.

Serm. 6. in
Cant.

Psal. 101.
Psal. 148.

Tract. 33.
in Iohn.

Psal. 24.

Psal. 102.

Two daun-
gers of
sinners.

and every sinner that will truly conuert himselfe, must lay hand fast on both these fete. For if he shoulde lay handes on mercye onely, letting passe trueth and iustice : hee would perish by presumption . And on the other side , if hee should apprehend iustice onely, without mercye he would perishe, by desperation. To the ende therefore that hee may be saued: hee must humbly fall downe and kisse both these feete : that in respect of Gods iustice hee may retaine feare: and in respecte of his mercye, hee maye conceiue hope . And in another place, Happie is that soule , vppon which our Lorde Iesus Christ hath placed both his feete: I will not sing vnto thee iudgement alone nor yet mercie alone (my God) but I will sing vnto thee, with the prophet Dauid, mercie and iudgement ioyned together . And I will neuer forget these iustifications of thine.

3 Sainct Austen handleth this poynt most excellently in diuers places of hys woorkes. Let them marke (sayth he) which loue so much mercie and gentlenesse in our Lorde : let them marke (I say) and feare also his trueth . For (as the prophet sayth) God is both sweet & iust . Doest thou loue that he is sweete? feare also that he is iust. As a sweete Lorde, he saide, *I haue helde my peace at your sinnes:* but as a iust Lorde he addeth: *And thinke you that I will hold my peace still?* God is mercifull , and full of mercy: saye you: it is most certaine, yea, ad vnto it, that *He beareth long* : But yet feare that, which commeth in the verses ende: *Et verax:* that is, He is also true and iust. There be two thinges, whereby sinners do stand in danger

daunger : the one in hoping too muche (which is presumption:) the other, in hoping too little, which is desperation. Who is deceived by hoping too much? He which said vnto himselfe: God is a good God ? a mercifull God, and therefore I wil do what pleaseth me. And why so ? Because God is a mercifull GOD , a good God , a gentle God. These menne runne into daunger by hoping too muche. who are in daunger by dispaire ? Those which seeing their sinnes greuous, and thinking it nowe impossible to bee pardoned, saye within themselues: Well, we are once to be damned : why doe not we then, whatsoeuer pleaseth vs best in this life? These menne are murdered by desperation, the other by hope. What therefore doth God for gaining of both these me. To him which is in danger by hope , he sayth *Eccle. 5.*
Doe not say with thy selfe , The mercie of God is great, he will be mercifull to the multitude of my sinnes : for the face of his wrath is vpon sinners .. To him that is in daunger of desperation, he saith, *As what time soeuer a sinner shall turne hymselfe to me, I wyll forget his iniquities.* Thus farre S. Austen, beside muche more which hee addeth in the same place, touching the great perill and folly of those, which vpon vayne hope of Gods mercy doe perseuer in theyr euill life. *Eze. 1.*

4 It is a verie euill consequent, & most vniust kinde of reasoning, to say, that for-
 omuch as God is mercifull and long suffering, therefore will I abuse his mercie , and
 continue in my wickednesse. The scripture
 teacheth vs not to reason so , but rather
 quite

Rom. 2.

quite contrarie; God is mercifull, and expecteth my conuersion, & the longer he expecteth, the more grieuous will be his punishment when it commeth, If I neglect this patience: and therefore I ought presently to accept of his mercy. So reasoneth S. Paule, which saith, *Doest thou contempe the riches of his long suffering and gentlenesse? Doest thou not know that patience of God towards thee is vsed to bring thee to repentance. But thou through the hardnesse of thy hart and irrepentant minde dost boorde vpp to thy selfe wrath, in the day of vengeance, at the reuelation of Gods iust iudgement.* In which wordes Sainct Paule signifieth that the longer God suffereth vs with patience in our wickednesse, the greater heape of vengeance doeth hee gather against vs if wee persist obstinate in the same. Whereto Sainct Austen addeth another consideration of great dread and feare: and that is, If hee offer thee grace (sayth hee), to daye: thou knowest not whether he will do it to morrowe or no. If hee giue thee life and memorie this weeke: thou knowest not whether thou shalt enioye it the next weeke or no.

Tract. 33.
in Ioan.

Gods goodnes nothing helpeth those that perseuer in sinne,
Psal. 72.

5 The holye Prophet beginning hys seuentieth and second psalme of the daungerous prosperitie of worldly menne, vseth these wordes of admiration, *Howe good a God, is the God of Israel vnto them that are of a right heart?* And yet in all that psalme he doth nothing els but shewe the heauie iustice of God tow ardes the wicked, even when he giueth them most prosperities and worldly wealth: and his conclusion is,

Beholde

Behold (O Lord) they shall perishe which depart from thee: Thou hast destroyed all those that haue broken their faith of wedlocke with thee. By which is signified, that, how good soeuer God bee vnto the iuste: yet that pertaineth nothing to the reliefe of the wicked who are to receiue iuste vengeance at his handes, amidst the greatest mercies, bestowed vpon the godly. *The eyes of the* Psal. 33
Lord are vpon the iust (saith the same prophete) *and his eares are bent to heare theyr prayers: but the feare of the Lord is vpon them that doe euill, to destroy their memory from out of the earth.*

6 It was an olde practise of deceiuing prophetes, resisted strongly by the Prophetes of GOD, to crie: Peace, peace, vnto wicked menne: when indeede there was nothing towards them but daunger, sworde, and destruction, as the true Prophetes foretolde, and as the euent proued. Wherefore, the Prophete Dauid giueth vs a notable and sure rule, to gouerne our hope and confidence withall, *Sacrificate sacrificium iustitia, & sperate in Domino*: Doe you sacrifice vnto God the sacrifice of righteousness, and then trust in him. Wherewith S. Iohn agreeth, when hee sayeth, *If ours harte or conscience doe not reprehend vs for wicked life, Then haue wee* 1. Iohn. 3
conscience with God, as who would saye, If our conscience bee guiltie of lewde and wicked life, and wee resolved to dwell and continue therein: then in vaine haue wee confidence in the mercies of God, vnto whose iust iudgement wee stand subiect for our wickednesse

*Of presumption.**The second part.*

*The seueri-
ty of Gods
punishment
vpon sinne.*

The angels.

Esay. 14.

*2. Pet. 2.
Ep. Iud.*

*Adam and
Eue,*

7 It is most wonderfull and dreadful to consider howe God hath vsed himselfe towards his best beloued in this world, vpon offence giuen by occasiō of sinne: how easilye hee hath changed countenance, howe soone he hath broken of freindship: howe streightly he hath taken account, and how seuerely he hath punished. The Angels that he created with so great care and loue, and to whom he imparted so singular priuiledges, of all kinde of perfections, as he made them almost very Gods (in a certain maner) committed but onely one sinne of pryde against his Maiesty, & that only in thought, as Deuines doe hold: and yet presently, all that good will and fauour was changed into iustice: and also so seuerely, as they were throwne downe to eternall tormentes, without redemption, chained for euer, to abide the rigor of hel fire and intollerable darcknesse.

8 After this, God made himselfe another newe freind of fleshe and bloud, which was our father Adam in paradise, where God conuersed with him so freindlye and familiarly, as it is most wonderfull to cōsider he called him, he talked with him, he made all creatures in the world subiect vnto him: he brought them all before him, to the end that hee, and not God, shoulde giue them their names: he made a mate and companion for him: hee blessed them bothe, and finallye shewed all possible tokens of loue, that might be. But what insued? Adam committed hut one sinne; and that, at the intisement of another; and that also a sinne not of so very greate importance (as it may seme

to mans reason) being but the eating of the tree forbidden, and yet the matter was no sooner doone, but all freindship was broken betweene God and him, he was thruste out of paradise: condemned to perpetual misery, and all his posterity to eternal damnation, together with him self, if he had not repented. And howe seuerely this greuous sentence is executed, may sufficientlye appeare by this, that infinite millions of people, euen the whole race of mankinde, is for it, caste downe vnto the vnspeakeable tormentes of hell: excepting those fewe, that since are ransomed by the comming downe of Gods own sonne, the second person in Trinitie, into this fleshe, and by his intollerable sufferinges, and deathe in the same.

2 The two miracles of the world Moses and Aaron were of singular authoritye and fauoure with God: insomuche as they coulede obtayne greate thinges at his hands for other men: and yet when they offended God once themselues, at the waters of contradiction in the desarte of sinne, for that they doubted somewhat of the myracles promised to them from God; and thereby did dishonour his Maiestie before the people, as hee saveth: they were presently rebuked most sharply for the same: & though they repented heartilye that offence, and so obtained remission of the fault or guilt: yet was there laide vpon them a greuous chastisement for the same, and that was that they shoulde not enter them selues into the lande of promise: but shoulde die when they came within the sight there-

*Moses and
Aaron.*

Num. 30. 27

33.

Dout. 10. 28

34.

of. And albeit they intreated God most earnestly for the releace of this pennaunce: yet could they neuer obtaine the same at his handes, but alwayes hee answered them *Seeing you haue dishonored me before the people you shall die for it, and shall not enter into the land of promise,*

Saule,

1. Reg. 10.

11.

Acts. 13.

1. Reg. 13.

15. 10.

2. Reg. 19.

1. Reg. 3.

1. Pa. 10.

2. Sam. 21. 6

10 In what speciall great fauour was Saule with God, when hee chose him to be the first king of the people: caused Samuell the prophete so much to honour him: and to annoint him prince vpon Gods own inheritance, as he calleth it. When he commended him so much, and tooke such tender care ouer him: and yet afterwarde, for that he brake Gods commaundement; in reseruing certain spoiles of warre, which he should haue destroyed: yea, though hee reserued them to honour God withall, as hee pretended: yet he was presently cast off by God: degraded of his dignitie: giuen ouer to the handes of an euill spirit: brought to infinite miseries (though he shifted out for a time) and finally, so forsaken and abandoned by God, as hee slewe himselfe: his sonnes were crucified or hanged on a crosse by his enemies, and all his family & linage extinguished for euer,

Dauid.

2. Reg. 12.

Psal. 34.

68. 108 101.

Psal. 29.

11 Dauid was the chosen and deere freind of God, and honoured with the title of *One that was according to Gods owne heart.* But yet, as soone as he had sinned: the Prophet Natham was sent to denounce gods heauie displeasure and punishment vpon him. And so it ensued, notwithstanding that he sorrowed and humbled himself so much as hee did for the sinne that he had done.

as may appeare by his fasting, praier, weeping, wearing of sacke, * eating of ashes, and the like. By which is euident, that howe great Gods mercy is to them that feare him: so great is his iustice to the that offed him.

12 The scripture hath infinite examples of this matter, as the reiection of Cain, and his posteritie streight vpon his murder: the pitifull drowning of the whole world in the time of Noe: the dreadfull consuming of Sodom and Gomorra, with the Cities about by fire and brimstone: the sending downe quicke to hell of Chore Dan, and Abyron: with the slaughter of two hundred and fiftie their adherentes, & many thousandes of the people besides, for rebellion against Moses and Aaron: the sodayne killing of Nadab, and Abiu, sonnes of Aaron, and chosen priestes, for once offering of * other fire in the alter, than was appoynted them, the most terrible stryking deade of Ananias and Saphira, for retayning some part of their owne goods, by deceit, from the Apostles: with manie more suche examples, which the scripture doth recount.

13 And so the greuousnesse of Gods iustice, and heauinesse of his hande, when it lighteth vpon vs, though it may appeare sufficiently by all these examples before alleadged, wherein the particular punishments (as you see) are most rigorous: yet will I repeate one acte of God more, out of the scripture, which expresseth the same in woonderfull maner. It is well knowne, that Benjamin among all the twelue sonnes of Iacob, was the dearest vnto his father,

B
* In this
sense is
rather to be
regarded:
than the
wordes to
be strenghtly
vrged.
Gen. 4.
Gen. 3.
Gen. 19.
Num. 16.
Leut. 10.

B
* Wh rein
also we may
see what
those may
looke for
that wor-
ship God
with mens
traditions, or
otherwise
than he
hath ap-
pointed.
Acts. 5.
The heavi-
nes of Gods
hand.
Gen. 42.

43.

Iosua. 18.

Iudi. 19.
30

as appeareth in the booke of Genesis, and therefore also greatly respected by GOD and his tribe placed in the best part of all the land of promise, vppon the diuision thereof, hauing Ierusalem, Iericho, & other the best cities within it. Yet notwithstanding for one onely sinne committed by certaine priuate men in the citie of Gabaa, vppon the wife of a Leuite, God punished the whole tribe in this order, as the scripture recounteth. He caused all the other eleuen tribes to rise against them: and firste, to come to the house of God in Silo, to ask his aduise, and follow his direction in this warre against their brethren: & thence hauing by Gods appointment entred battell twise with the tribe of Benjamin, the third day God gaue them so great a victory as they slew all the liuing creatures, within the compasse of that tribe, except onelye sixe hundred men that escaped awaie into the deseart, the rest were slain, both manne, woman, children, and infantes, together, with all the beastes, and cattell, and all the Cities, villages, and houses burnt with fire. And all this, for one sinne committed, onely at one time, with one woman.

Deut. 10.

Heb. 10.

Psal. 118.

14 And who wyll not then confesse with Moises: that God is a iust God, a great God, and a terrible God? Who will not confesse with S. Paule? *It is horrible to fall into the handes of the liuing God?* Who wil not say with holy Dauid: *A iudiciis tuis timui.* I haue feared at the remembraunce of thy iudgements. If God would not spare the destroying of a whole tribe for one sinne onely:

onely: if he would not pardon Chore, Dathan and Abiron for once: the sonnes of Aaron for once: Ananias, and Saphyra, for once: if he would not forgie Esau, though afterward he sought the blessing with teares as the Apostle saith: if he would not remit the punishment of one fault to Moses and Aaron, though they asked it with great instance: if he would not forgie one proude cogitation, vnto the Angels: nor once eating of the tree forbidden vnto Adam, without infinit punishment: nor wold passe ouer the cup of affliction from his owne sonne, though he asked thrise vpon his knees, with the sweate of blood: what reason haste thou to thinke that he will let passe so many sinnes of thine unpunished? What cause hast thou to induce thine imagination, that he wil deale extraordinarily with thee, and breake the course of his iustice for thy sake? Art thou better then those whome I haue named? Hast thou any priuiledge from God aboute them?

Heb. 11.

Mat. 26.

*Great and
strange ef-
fectes of
Godes ius-
tice.*

15 If thou wouldest consider the greates and straunge effectes of GODS iustice, which wee see daily executed in the world: thou shouldest haue little cause to perswade thy selfe so fauourably, or rather to flatter thy selfe so dangerously as thou doest. We see that, notwithstanding Gods mercye, yea notwithstanding the deathe and passion of Christe our Saniour, for sauing of the whole worlde: yet so many infinite millions to be damned daily, by the iustice of God: so many infidels, heathens, Jewes, and Turkes, that remayne in the darkenesse of theyr owne ignorance: and

Mat. 7. 20

among Christians, so many that holde not their profession truelye, or otherwise are euil liuers therein, as that Christe truely saide, that fewe were they that shoulde bee saued: albeit his death was paid for all: if they made not themselues vnworthye thereof. And before the comming of our Sauour much more wee see, that all the worlde went awrie to damnation for manie thousand yeeres together: excepting a fewe Jewes, which were the people of God. And yet among them also, the greater parte (it seemeth) were not saued: as may be coniectured by the speeches of the prophets from time to time: and specially by the sayings of Christ to the Pharisees, and other rulers there of. Nowe then, if God for the satisfiing of his iustice, coulde let so many millions perishe through their owne sinnes, as daylie he doth also now permit, without anie preiudice or impechement to his mercie, why, may he not also damne thee, for thy sinne, notwithstanding his mercy, seeing thou doest not only commit them without feare, but also doest confidently persiste in the same?

B
Whether
Gods mercy
be greater
than his
iustice.
Psal. 144.
Iaco. 2.
* Spreade

forth ouer all his worke: as both Augustine and Ierem do reade: In omnia, or In vniuersa opera eius. To. 8. 18. on
for

16 But heere some manne may saye; If this be so, that God is so seuer in punishment of euerie sinne: and that hee damneth so many thousandes for one that hee saueth: howe is it true: that *The mercies of God are* * *aboue all other workes* (as the scripture saith) and that it passeth and exalteth it selfe aboue his iudgements?

For if the number of the damned doe ex- *behalf of*
 ceede so much the number of those whiche *his chil-*
 are saued: it seemeth that the worke of iu- *dren For*
 stice doth passe the worke of mercv. To *even they*
 which I aunswere, that touching the small *also haue*
 number of those that are saued, and infinite *their*
 quantity of such as are damned, we may in *workes o,*
 no wise doubt: for that beside all other pro- *vnperfect*
 phets. Christ our Sauour * hath made the *and their*
 matter certaine and out of question. Wee *saue so*
 haue to see therefore, how notwithstanding *weake, that*
 all this, the mercy of God doth exceed his *in the depth*
 other workes. *of the mer-*
cy of God

they cannot in any wise bee saued: No not the best that
euer was But concerning that he doth so resolutely set
 downe so many thousandes to be damned for one that is
 saued, it is somewhat more than the worde it selfe doeth
 warrant: or the proportion of the mercy of God (compa-
 red with his iustice) may seme to beare. And seeing that
 this whole treatise in these 4. next sections, viz. 16. 19.
 is grounded vpon a wrong text, therefore it is to be read
 so much more warily: and no further to be accounted of,
 then it may be found to haue the worde of God to war-
 rant the same. * Mat-7.20.

17 And first, his mercy may be said to
 exceede, for that al our saluation is of his
 mercy, and our damnation from our selues,
 as from the first and principall causes ther-
 of, according to the saying of God, by the
 prophete: *Perditio tua Israel: tantum mo-*
do in me auxilium tuum: Thy onely
 perdition is from thy selfe (O Israell) *Ose 13.*
 and thine assistaunce to doe good, is onely
 from me. So that, as wee must acknow-
 ledge Gods grace, and mercy for the author

of euery good thought, and aske that we do and consequentl^ye ascribe all our saluation vnto him: so none of our euill act^{es} (for which wee are damned) doe proceede from him, but onely from our selues, and so is he no cause at all of our dampnation, and in this doth his mercy exceede his iustice,

9

1. Tim. 2.

18 Secondly, his mercy doeth exceede in that hee desireth all men to bee saued as Sainct Paule teacheth, and himselfe protesteth, when hee saith: *I will not the death of a sinner, but rather that hee turne from his wickednesse and liue.* And again by the prophete Ieremie, hee complaineth grieuously that men will not accept of his mercy offered, *Turne from your wicked wayes* (sayeth he) *why will ye die, you house of Israel?* By which appeareth, that hee offereth his mercie most willingly and freely to all, but vseth his iustice onelye vppon necessity (as it were) constrained thereunto by our obstinate behauiour. This Christ signifieth more plainly when he saith to Ieru salem: *O Ieru salem, Ieru salem which killest the Prophets, and stonest them to death, that are sent vnto thee: howe often woulde I haue gathered thy children together, as the hen cloacketh hir chickins vnderneath hir winges, but thou wouldest not? Behold thy house (for this cause) shalbe made as desert, and left without children.* Heere you see the mercye of God often offered vnto the Iewe: but, for that they refused it, hee was enforced (in a certaine maner) to pronounce this heauye sentence of destruction and desolation vpon them: which hee fulfilled within fourty or fifty yeeres after, by the hand of Vespasian

Ier 3.

Mat. 23.

flaw emperour of Rome, and Titus his sonne: who vtterly discomfited the Citie of Ierusalem, and the whole nation of Iewes, whom we see dispersed ouer the worlde at this day: in bondage both of body & soule. Which woorke of Gods iustice though it bee moſte terrible: yet was his mercye greater to them, as appeareth by Chriſtes wordes, if they hadde not reiected the sonne.

Iosephus de bello Iud. lib. 1. cap. 1. 23.

19 Thirdly, his mercy exceeded his iustice, euen towards the damned themselues in that he vsed many meanes to saue them in this life, by calling vpon them, and assisting them with his grace to doe good: by moouing them inwardly with infinite good inspirations: by alluring them outwardly, with exhortations, promises, examples of other: as also by sickenesse, aduersities, and other gentle corrections: by giuing them space to repent, with occasions, opportunities, and excitations vnto the same: by threatening them eternall death, if they repent not: all which thinges beyng effectes of mercy, and goodnesse towards them: they must needs confesse amidst their greatest furie, and tormentes, that his iudgements are true, and iustified in themselues, and no waies to be compared with the greatnesse of his mercies.

B.
*As a force not as though the meaning should be that God were more mercifull than iust, holy, wise or such like.

20 By this then wee see that to be true, which the prophet saith: *Misericordiam & veritatem diligit Dominus*: God loueth mercie and trueth. And againe: *Mercie & truth haue met together: iustice & peace haue kissed themselues*. We see the reason why the same prophet protesteth of himselfe: *I will*

Psal. 83.

Psal. 84.

Psal. 100.

sing vnto thee mercie and iudgement (O Lorde) not mercy alone, nor iudgement alone, but mercie and iudgement together: that is, I wil not so presume of thy mercye, as I will not feare thy iudgement: nor wyll I so feare thy iudgement, as I will euer despayre of thy mercy. The feare of Gods iudgement is alwaies to be ioyned with our confidence in Gods mercy: yea in verie Saindes themselues, as Dauid sayth: But what feare? That feare truely, which the scripture describeth, when it saith? The feare of the Lord expelleth sinne, the feare of God, hateth all euill: hee that feareth God, neglecteth nothing: hee that feareth God, will turne and looke into his owne heart: he that feareth God, will doe good workes. They which feare God, will not bee incredulous to that which he sayth: but will keepe his waies, and seeke out the thinges that are pleasaunt vnto him: they will prepare their heartes, and sanctifie their sonles in his sight.

Psal. 33.

Eccle. 1.

Prou. 1

Eccle. 7.

Eccle. 15.

Eccle. 7

Eccle. 2.

The praise
of true fear

21 This is the description of the true feare of God, set downe by the scripture. This is the description of that feare, which is so much commended and commaunded in euerie parte and parcell of Gods worde: of that feare (I say) which is called: *Fons vitæ: radix prudentiæ, corona & plenitudo sapientiæ: gloria & gloriatio beatorum donum:* that is, The fountaine of lyfe: the roote of prudence: the crowne and fulnesse of wisdom: the glorie and gloriatio of a Christian manne: a happie gift. Of him that hath this feare the scripture saith: *Happie is the man which feareth the Lorde, for hee will*

Pro. 14.

Eccle. 1. 2.

35.

Psal. 114.

will place his mind vpon his cōmaundemēts. Psal. 122

And againe: The man that feareth God shal Ecc. 1.

be happie at the last ende and shalbe blessed

at the day of his death. Finally, of such as

haue this feare, the Scripture saith, that

God is the foundation: God hath prepar-

ed greate multitudes of sweetnesse for them

God hath purchased them an inheritaunce:

God is as mercifull to them, as the father is

mercifull vnto his children. And (to con-

clude) *Polantatem timentium se faciet*: God

will doe the will of those that feare him

with this feare.

Psal. 24.

Psal. 30.

Psal. 60.

Psal. 62.

Psal. 144.

Iob. 9.

22 This holy feare had good Iob, when

he said to God: *I feared all my workes*. And

he yeeldeth the reason thereof: *For I knowe*

that thou sparest not them that offendeth

thee. This feare lacked the other of whome

the Prophet sayth: The sinner hath exasper-

ated God, by saying that God will not take

account of his doings, in the multitude of

wrath. Thy iudgements (O Lord) are remo-

ued from his sight. And againe: wherefore

hath the man stirred vp God against him-

selfe by saying: God will not take account

of my doings? It is a great wickednesse (no

doubt) and a great exasperation of God a-

gainst vs, to take the one halfe of Gods

nature from him, which is, to make him

mercifull without iustice, and to liue so, as

though God would not take account of our

life: whereas he hath protested most earnestly

the contrary, saying: that he is an harde

and sore man, which will not be content to

receiue his owne againe, but also will haue

vsurie: that he will haue a reconing for all

his goods lent vs, that hee will haue fruite

Psal. 9.

Mat. 25.

Luc. 6

Mat. 7.

Luc. 13.

of

Mat. 12.

of all his labour bestowed vppon vs: and finally that he will haue account for euery word that we haue spoken.

Mat. 27.

Mar 15.

Iohn. 2.

23 Christ in the threescore and eighte Psalme, which in sundry places of the Gospell hee interpreteth to bee written of himselfe, among other dreadfull curses, whiche he setteth downe, against the reprobate, hee hath these: *Let their eyes be dazeled in such sorte, as they may not see: poure out thy wrathe (my father) vppon them: Let the furie of thy vengeance take hande faste on them: add iniquity vpon their iniquity: and let them not enter into thy righteousnesse, let them bee blotted out of the booke of life: and let them not bee enrolled together with the iust..* Heere (loe) we see, that the greatest curse, which God can laye vppon vs, nexte before our blotting out of the booke of life, it is to suffer vs to be so blynded, as to adde iniquity vpon iniquitye, & not to enter into consideration of his iustice. For which cause also, this confident kinde of sinning vppon hope of Gods mercye, is accounted by Deuines, for the firste of the * sixe greuous finnes against the holy Ghost, which our Sauour in the Gospell signifieth to be so hardly pardoned vnto men by his father: and the reason why they call this a sinne against the holy ghost is * for that it reiecteth wilfullye one of the principall meanes left by the holy Ghoste, to retire vs from sinne, which is the feare & respect of Gods iustice vpon sinners.

D. Thomas
secunda se-
cunda qu. 14
Art. 1. 2 3

B
*These six
that Tho-
mas there
names are

desperatio, presumption, impenitencie, wilfulnesse impugning of the known truth, and envying of the grace that is
giuen.

giuen to an other. All whiche may indee be easily found to goe againste the spiriue of God: but that they may bee accounted to be the same, that in the scripture is called sinne against the holy Ghoste, and excluded all hope of pardon that is not so easilye to be graunted: for that the Properties thereunto assigned doe not seeme to be so fully founde in any of these. A wilfull resisting of the knownen truth, not of infirmity, for feare, or fauour, but of meere malice for hatred of it, euen onely for that it is the truth may seeme to come much neeuer vnto it, than (all thinges considered) those others doe. Neither doth hee set them downe absolutely to be six seuerall sorts of that sin, but in that sence that himselfe doth there limite. * Wby presumption is a sinne against the holy Ghost.

24 Wherefore to conclude this matter of presumption: we thinke, we may vse the same kind of argument touching the feare of Gods iustice, as the holy Apostle S. Paul vseth to the Romanes of the feare of Gods Ministers, whiche are temporall Princes: wouldest thou not feare the power of a temporall Prince, saith hee? Doe well then: and thou shalt not onely not feare, but also receiue laude and praise thereof. But if thou doe euill, then feare. For he beareth not the sworde without a cause. In like sort may we say to those good felowes which make God so mercifull as no man ought to feare his iustice. Would ye not feare (my brethren) the iustice of God in punishment? Liue verrecously then: and you shall be as voide of feare, as Lyons are, sayth the wise mans For that perfect charity expelleth feare. But if you liue wickedly: then haue you cause to feare: For God did not call himselfe a iuste Judge for nothing.

Rom. 13.

Pro. 28.

2. Iohn. 4.

2. Tim. 4.

25 If the matter had bene so secure, as many men by flattery doe perswade themselves it is: Saint Peter would neuer haue said vnto Christians now baptised: *Walke you in feare, during the time of this your earthly habitation*. Nor Saint Paule to the same men: *Worke your owne saluation in feare and trembling*. But heere some men will aske, howe then doth the same Apostle in another place, say: *That God hath not giuen vs the spirit of feare but of vertue, loue, and sobriety*? To which I answered: that the spirit is not a spirite of seruile feare: that is, to liue in feare, onely for dread of punishment, without loue: but a spirite of loue, ioined with feare of children, whereby they feare to offend their father, not onely in respect of his punishment, but principally for his goodnesse towards them, and benefits bestowed on them. This S. Paule declareth plainly to the Romanes, putting the difference betweene seruile feare, and the feare of children: *You haue not receiued againe the spirit of seruitude* (saith he) *in feare, but the spirit of adoption of children, whereby we cry to God, Abba father*. He saith heere to the Romans: you haue not receiued againe the spirit of seruitude in feare, for that their former spirit (being Gentiles) was onely in seruile feare, for that they honored & adored their Idols, not for any loue they bare vnto the, being so infinite as they were and such notable lewdnesse reported of the (I mean of Iupiter, Mars, Venus & the like) but only for feare of hurt from them, if they did not serue and adore the same.

26 S. peter also in one sentence expoundeth

1. Pe. 1.

Phil. 2.
An obiection
answered.

2. Tim. 1.

Seruile
feare, and
the feare of
children.

Rom 8.

Howe the
Feare of the
Gentiles was
seruile

deth all this matter. For hauing sayde, *Tis- 1. Pet. 3.;*
morem eorum ne timueritis. Feare not their B
 feare. * Meaning of the seruile feare of wic- * *Diuerse so*
 ked men: hee addeth presently, *Dominū au- take it: but*
 tem *Christum sanctificate in cordibus vestris* it seemeth
& cum modestia, et timore, conscientiam ha- rather (in
bentes bonam: that is, Do you sanctifie the my iudge-
 Lorde Iesus Christ in your heartes: hauing ment, that
 a good conscience with modestie and feare. *such as ex-*
 So that the spirite of seruile feare, which is pound it, as
 grounded only vpon respect of punishment, if the Apo-
 is forbidden vs: but the louing fear of chil- stle forbid
 dren is commaunded: And yet also about them to
 this, are there two things to be noted. *feare those*
aduersaries
of theirs, do come somewhat neerer to the sense of the
place. c

27 The first, that albeit the spirite of ser- Two things
 uile feare be forbidden vs: (especially when to be noted.
 we are now entred into the seruice of God) * *Truth it*
 yet it is most profitable for sinners and such is, that such
 as yet but beginne to serue God: for that feare ser-
 it mooueth them to repentaunce, and to ueth wel to
 looke about them: for which cause * it is such a pur-
 called by the wise man, * *The beginning of pose. But*
wisdom. And therefore both * *Ionas* to the the feare
Niniuits, and * *S. Iohn Baptist* to the Iewes, that in this
 and all the Prophets to sinners, haue vsed place is spo-
 to stirre vp this feare, by threatning the ken of see-
 daungers and punishmentes, which were meth by the
 imminent to them, if they repented not. *circumsta-*
nces of the

place, not to be the seruile, but the childlike feare: As also
 another sense of this place may stande likewise. * *Pro. 1*
 * *Ion. 13.* * *Mat. 3.* viz. that to feare the Lorde is to:
 firste, or principall parte, or greatest poynt of all *Wise-*
dom:

For that
whosoever
feareth the
Lorde, shall
so gouerne
his waies,
and haue al
things fall
out so well,
that all the
wisdom
in all the
worlde be-
sides, can
neuer be as
ble so

But yet afterwarde, when men are conuer-
ted to God, and do goe forward in his ser-
uice: they change euerie day this seruile
feare vnto loue, vntil they ariue at last vn-
to that state, whereof S^t. Iohn sayth, *That
perfect loue or charitie expelleth feare.*
Whereupon S. Austen sayth, that Feare is
the seruant sent before to prepare place in
our heartes, for the mistresse, which is cha-
ritie: who being once entred in, and per-
fectly placed: feare goeth out agayne, and
giueth place vnto the same. But where this
feare neuer entreth at all, there is it impos-
sible for charitie euer to come and dwell,
saith this holy father.

forecast for all euenes. For the Lorde him selfe taketh
vpon him the protection and gouernement of those that
feare him: on whose behalfe hee maketh all things to
fall out to the best. 1. Iohn. 4. * Tract. 9. in Epist.
1. Iohn.

B
Then is
it not that
seruile feare

Luc. 11.

Mat. 10.

28 The seconde thing to be noted is,
that albeit this feare of punishment be not
in verie perfect men or at leastwise is lesse
in them, than in others, as S. Iohn teacheth:
yet being ioyned with * loue and reuerence
(as it ought to be) it is moost profitable and
necessarie for all common Christians, whose
life is not so perfect, nor charitie so great,
as that perfection whereof S. Iohn speaketh
This appeareth by that, that Christ perswa-
ded also this feare, euen vnto his Apostles.
saying: *Feare you him, which after he hath
slayne the bodie, hath power also to send both
body & soul vnto hel fire: this I sai vnto you
feare him.* The same doth S. Paul to the Cor.
who

who wer good christians, laying down first the iustice of God, & thereupon perswading them to feare, *All wee (saith hee) must bee presented before the tribunall seate of Christ, to receiue ech man his proper deserts, according as hee hath done, good or euill in this life, And for that wee know this: Wee doe perswade the feare of the Lorde vnto men. Nay (that which is more) S. Paule testifieth that notwithstanding al his fauours receaued from God: He retained yet himselfe this feare of Gods iustice. as appeareth by these wordes of his, I doe chastise my body and doe bring it into seruitude, least it should come to passe, that when I haue preached to other I become a reprobate my selfe,*

2. Cor. 5.

1. Cor. 9.

29 Nowe (my freinde) if St. Paule stode in awe of the iustice of God, notwithstanding his Apostleship: and that he was guilty to himselfe of no one sinne or offence, as (in one case) he protesteth: what oughtest thou to bee, whose conscience remaineth guiltie of so manye misdeedes and wickednesse. *This knowe (saith S. Paule) that no fornicator, vncleane person, couetous man or, the like can haue inheritaunce in the kingdom of Christ: And immediatly after, as though this had not bene sufficient, hee addeth, for preuenting the follye of sinners, which flatter themselves. Let no man deceiue you, with vaine wordes, for the wrathe of God commeth for these thinges vpon the children of vnbelleefe. Bee not yee therefore pertakers of them. As if hee shoulde saye: those that flatter you, and say, Tush, God is mercifull, and will pardon easilye all these and the like sinnes: these men deceiue you*

The conclusion.

1. Cor. 4.

Ephes. 5.

(saith

ysaith Saint Paule) for that the wrath and vengeance of God lighteth vppon the children of vnbeleefe, for these matters: that is, vpon those which wil not beleue Gods iustice, nor his threats against sinne: but presuming of his mercy doe perseuere in the same, vntill vppon the sudden Gods wrathe doe rush vpon them : and then is it too late to amende. Wherefore (saith he) if you be wise: be not pertakers of their folly : But amend your liues presently, while you haue time. And this admonition of S. Paule, shal be sufficient to end this Chapter: againste all those that refuse, or deferre their resolution of amendement , vppon vaine hope of Gods pardon or tolleration.

CHAP. V.

Of the first impediment, which is, delaye of resolution from time to time, vppon hope to doe it better, or with more ease afterwards-



HE reasons hitherto alledged, might seeme (I thinke) sufficient to a reasonable man, for proouing the necessitie of this resolution, we talke of : & for remouing the impediments that let the same. But yet, for that (as the wise mā saith) he which is minded to break with his freinde, seeketh occasions how to doe it with some colour and shew. There be many in the worlde, who hauing no other excuse of their breaking and holding off frō
God

Pro. 18.

God, do seeke to couer it with this pretence that they meane, by his grace to amende all in time: and this time is driuen off from day to day, vntel God, in whose hands onely the momentes of time are, doe shut them out of all time, and doe sende them to paynes eternall without time, for that they abused the singular benefite of time in this worlde.

2 This is one of the greatest and moste dangerous deceites, and yet the most ordinarie and vniuersall, that the enemy of mankinde doth vse towardes the children of Adame: and I dare saye boldlye, that moe doth perishe by this deceite, than by all his other guiles and subtilties besides. Hee well knoweth the force of this snare aboue all others, and therefore vrgeth it so muche vnto euery man. He considereth better then we doe, the importance of delay, in a matter so weightie, as is our conuersion and saluation he is not ignorant howe one sinne draweth on another, howe hee that is not fit to day, wilbe lesse fit to morrowe, howe custome groweth into nature, how old diseases are hardly cured, how God withdraweth his grace, howe his iustice is readie to punish euery sin, how by delay we exasperate the same, and heape vengeance on our owne heades, as S. Paule saith. He is priuie to the vncertaintie and perils of our life: to the dangerous chances we passe through to the impedimentes that will come daylie more and more, to let our conuersion. All this hee knoweth, and well considereth, and for that cause perswadeth so manie to delay as he doeth. For beeing not able anie longer to blinde the vnderstanding of

Rom. 2.

The cause
why the dis-
well perswa-
deth vs to
dela.

Rom. 2.

of manye Christians , but that they muste needes see cleerely, the necessitie, and vtilitie of this resolution, and that all the impedimentes in the world are but trifles, and meere deceits, which keepe backe from the same: he runneth to this onely refuge, that is, to perswade men, that they deferre a little, and that in time to come they shal haue better occasion and oportunitie to doe it, than presently they haue.

*Lib. 8. conf.
cap. 7. 18.*

3 This S. Austen proued in his conuersion, as himselfe writeth: For that after hee was perswaded, that no saluation could bee vnto him, but by change and amendment of his life : yet the enemy helde him for a time, in delay, saying vnto him : Yet a little staie, yet defer for a time: thereby (as hee saith) to binde him more fast in the custome of sinne, vntill, by the omnipotent power of Gods grace, and his owne most earnest endeauour, he brake violently from hym, crying to God? Why shall I longer saye to morrowe, to morrowe? Why shall I not doe it euen at this instant? And so he did, euen in his verie youth, liuing afterwarde a moste holie and seuer Christian life.

*The causes
which make
our conuer-
sion harder
by delay.*

4 But if we will discouer yet further the greatnesse and perill of this deceite : let vs consider the causes that may let our resolution and conuersion at this present: and wee shall see them all increased, and strengthened by delay : and consequently the matter made more harde and difficult, for the time to come, then nowe it is. For first (as I haue saide) the continuance of sinne bringeth custome : which once hauing gotten prescription vpon vs, is so hard to remooue, as
by

by experience we proued daylie in al habits that haue taken roote within vs. Who can remoue (for examples sake) without great difficultie, a long custome of drunkennesse? Of swearing? Or of any other euill habite, once setled vpon vs? Secondly, the longer we persist in our sinfull life, the more God plucketh his grace and assistance from vs: which is the onely meane that maketh the way of vertue easie to man. Thirdly, the power and kingdome of the diuell is more established and confirmed in vs by continuance: and so, the more harder to be remoued. Fourthly, the good inclination of our will is more and more weakened, and daunted by frequentation of sinne, though not extinguished. Fifthly, the faculties of our minde, are more corrupted: as the vnderstanding is more darkned, the wil more peruerued: the appetite more disordered. Sixtly and lastly, our inferiour partes and passions are more stirred vp, & strengthened against the rule of reason, and harder to be repressed, by continuance of tyme then they were before.

5 Wel then, put all this togeather (my freinde) and consider indifferently within thy selfe, whether it be more likely, that thou shalt rather make this resolution here after, than now. Hereafter (I say) when, by longer custome of sinne: the habite shall be more fastened in thee: the diuell more in possession vpon thee: Gods helpe further off from thee: thy minde more infected: thy iudgement more weakened: thy good desires extinguished: thy passions confirmed: thy body corrupted: thy strength diminished:
and

and all the whole common-wealth more peruered.

*The same
shewed by
compari-
sons.*

*An exam-
ple.*

6 We see by experience, that a shippe which leaketh, is more easily emptied at the beginning, than afterwarde. We see, that a ruinous pallace, the longer it is let runne, the more charge and labour it will require in the repaying. We see, that if a manne driue in a nayle with a hammer, the more blowes he giueth to it, the more harde it is to plucke it out agayne. How then thinkest thou to commit sinne vppon sinne, and by perseuerance therein to finde the redresse more easie hereafter, than nowe? That were much like as if a good fellowe, that hauing made to himselfe a great burden to carrie, should assay it on his backe: and for that, it sate vneasie, and pressed him muche, should cast it downe agayne, and put a great deale more vnto it, and then beginne to lift it againe: but when he felt it more heauie than before, he should fall into a great rage, and adde twise as much more to it, thereby to make it lighter. For so doe the children of the worlde: who finding it somewhat vnpleasaunt to resist one or two vices in the beginning, doe defer their conuersion, and doe adde twentie, or fortie mo vnto them, thinking to finde the matter more easie afterwarde.

*Tract. 49.
in Ioh.
Ioh. 11.
Mat. 9.
Luc. 9.*

7 S. Austen expounding the miracle of our Sauour, in raising Lazarus from death to life, which had beene dead nowe foure dayes, as the Euangelist saith: examineth the cause why Christ wept, and cryed, and troubled himselfe in spirite before the doing of his act, whereas hee raysed others with
greater

greater facilitie: and out of it, giueth this lesson to vs: that as Lazarus was dead foure dayes, and also buried, so are there foure degrees of a sinner: the first, in voluntary delectation of sinne, the second in consent: the thirde, in fulfilling it by worke: the fourth, in continuance or custome thereof: wherein whosoever is once buried (saith this holie father) he is hardly raised to life againe, without a great miracle of God, and many teares of his owne part.

Eccl. 10

8 The reason hereof is, that which the wise man saith: *Languor prolixior grauat medicum*: An old sicknes doth trouble the phisition. *reue autem languorem praecidit medicus*. But the phisition cureth off quicklie a new or freshe disease, which hath indured but a litle time. *The very bones of a wicked man shalbe replenishea with the vices of his youth* (saith Iob) *and they shall sleepe with him in the dust, when he goeth to the graue*. We read that Moses in part of punishment to the people that had sinned in adoring the golden calfe, broke it in peeces, & made them to drinke it. So the vices, wherein we delighted during our youth, are so dispersed, by custome in our bodies and bones: that when old age doth come on, we can not ridde them at our pleasure without great difficulty and paine. What folly then is it to defer our amendement vnto our old age, when we shal haue more impediments and difficulties, by a great deale, then wee haue now?

Iob. 20

Exod. 32.

9 If it seeme hard to thee to amend thy life now: painefully to be occupied in thy calling, and withall (for thy better helpe)

A comparison.

Ingratitude

Mala, 1.

to faste, to pray, and to take vpon thee other exercises, which the worde of God prescribeth to sinners to their conuersion: howe wilt thou doe it in thyne oldage, when thy body shall haue more neede of cherishing, than of painefull exercise? If thou finde it vnpleasent to resist thy sinnes nowe, and to roote them out, after the continuance of two, three, or foure yeares: what will it bee after twentye yeares more adioyned vnto them? howe madde a men wouldest thou esteeme him, that traouelling on the waye, and hauing greate choice of lustye strong horses, should let them all goe emptie, and lay all his carriage vpon some one poore and leane beast, that could scarce beare it selfe, or much lesse stande vnder so manye bags cast vpon it? And surely no lesse vnreasonable is that man, who passing ouer idelly the lustie daies and times of his life, reserueth all the laboure and trauell vnto feeble olde age.

10 But to let passe the follye of this deceite: tell me (good Christian) what ingratitude and vnrighteousnesse is this towardes God, hauing receiued so manye benefites from him already, and expecting so great a pay, as the kingdome of heauen is, after: to appoint out notwithstanding, the leaste & last, and worst part of thy life vnto his seruice: and that whereof thou arte moste vncertaine, whether it shall euer be, or neuer: or whether God wil accept it, when it cometh. He is accursed by the prophet, which hauing whole and sounde cattel, doth offer vnto God the lame, or halting part thereof. Howe muche more shalt thou bee accursed that

that hauing so many dayes of youth, strength and vigor, dost appoint vnto Gods seruice onely thy limping olde age? In the lawe it was forbidden: vnder a most seuerethreate, for any man to haue two measures in his house for his neighbour: one greater, to his freinde, and another lesler, for other men. And yet thou art not ashamed, to vie two measures of thy life, most vn-equall, in preiudice of thy Lorde and Gods: whereby thou allottest to him, a litle, short maymed and vncertaine time: and vnto his enemye the greatest, the fayrest, the surest, part thereof.

Deut. 25.

11 O deere brother, what reason is there why God should thus be vsed at thy hands? What lawe, iustice, or equitye is there, that after thou hast serued the world, flesh, and Diuell, all thy youth, and beste dayes in the ende to come, and clappe thy olde bones, defiled and worne out with sinne, in the dish of God? His enemies to haue the best and he the leauinges? His enemies the wine, and hee the lees and dregs? Dost thou not remember, that he will haue the fat and best part offered to him? Dost thou not thinke of the punishment of those, whiche offered the worst part of their substance to God? Followe the counsell then of the holy Ghost, if thou be wise, which warneth thee in these wordes: *Fe mindfull of thy creator in the dayes of thy youth, before the time of affliction come on, and before those yeares drawe neere, of which thou shalt say, they please me not.*

Leuit. 3.

Nomb. 18.

Mal. 1.

Eccles 5.

12 How many hast thou seene cut off in the middest of their dayes, whiles they pur

*Ser. 1. 10.
de sanctis.*

posed in time to come, to change their life? How many haue come to old age it selfe, and yet then haue felt lesse will of amendement, than before? How many haue driuen off euen vnto the very houre of death, and then least of all haue remembred their owne state? But haue died as dumb and senselesse beasts, according to the saying of S. Gregorie. The sinner hath also this affliction laid vpon him, that when he commeth to die, he forgetteth himself, which in his lifetime did forget God? O how many examples are there seene hereof dayly? How many worldly men that haue liued in sensualitie how many great sinners, that haue passed their life in wickednesse, do end & die, as if they went into some place insensible, where no account, no reckoning shold be demanded: they take such care in their testaments for flesh and bloud, and comodities of this world, as if they should liue still, or should haue their part of these vanities, when they are gone. In trueth to speake as the matter is, they die, as if there were no immortality of the soule: and that in very deede, is their inward perswasion.

*The losse of
tyme.*

13 But suppose now, that all this were not so, and that a man might as easily, commodiously, yea, and as surely also conuert himselfe in olde age, as in youth, and that the matter were so acceptable ynough to GOD: yet tell me, what great time is there lost in this delay? What great treasure of godlinesse is there omitted, which might haue beene gotten by labour in Gods seruice? If whiles the captaine and other souldiers did enter a rich citie, to take the spoyle

*A compar-
son.*

spyle, one souldier should say, I will staye and come in the next day after, when al the spoyle is gone: would not you thinke him both a coward, and also most vnwise? So it is, that Christ our Sauour, and all his good souldiers, tooke the spoile of this lifes enriched themselues with their labours in time: carried the same with them as bills of exchange; to the banke of heauen, & there receiued pay of eternall glorie. And is it not great folly and peruersenesse in vs to passe ouer this life in so fruitlesse affayres? Nowe is the time of fight for the obteyning of our crowne: nowe is the daye of spoyle to seise on our bootie: nowe is the market, to buie the kingdome of heauen: now is the time of running to get the game and price: nowe is the day of sowing, to prouide vs corne for the haruest that cometh on. If you omit this time, there is no more crowne: no more bootie: no more kingdome: no more price, no more haruest to be looked for. For as the scripture assu-
reth vs. He that for sloth will not sow in the winter, shall beg in the sommer, and no man shal giue vnto him.

Pro. 20.

14 But if this consideration of gayne cannot mooue thee (gentle Reader) as in deede it ought to doe, being of suche importance as it is, and irreuocable when it is once past: yet weigh with thy selfe, what obligation & charge thou drawest on thee, by euery day which thou deferrest thy conuersion, and liuest in sinne. Thou makest ech day knots, which thou must once vndoe againe: thou heapest that together, which thou must once disperse againe; thou

The obligation and

delay.

Rom. 3.

a test & drinkeſt that hourelſ, which thou muſt once vomit vppe agayne: I meane, if the beſt fal out vnto thee: that is, if thou doe repent in time, and God doe accept thereof (for otherwiſe woe be vnto thee, for that thou hoordſt (as S. Paule ſaith) wrath and vengeance on thine own head) but ſuppoſing that thou receiue grace hereafter to repent, which reſuſeſt it now: yet (I ſaye) thou haſt to weepe, for that thou laughſt at now: thou haſt to be hartily ſorrie, for that wherein thou delighteſt now: thou haſt to curſe the day, wherein thou euer gaueſt conſent to ſinne, or elſe thy repentance will do thee no good. This thou knoweſt now, and this thou beleueſt now, or elſe thou art no Chriſtian. How then art thou ſo mad as to offende God now, both willingly, and deliberately, of whom thou knoweſt, that thou muſt once aſke pardon with teares. If thou thinke he will pardon thee, what ingratitude is it to offende ſo good a Lord? If thou thinke he will not pardon thee, what folly can be more, than to offende a Prince without hope of pardon?

Rom. 2.

15 Make thine account now as thou wilt: if thou neuer do repent and chaunge thy life: then euery ſinne thou committeſt, and euery day that thou liueſt therein, is increaſe of wrath and vengeance vpon thee in hell, as Saint Paule prooueth. If thou doe, by Gods mercy, hereafter repent and turne (for this is not in thy handes) then muſt thou one day lament, and bewaile, and bee heartily ſorrie for this delay, which now thou makeſt, ſo that by how much the more thou prolongeſt, and increaſeſt thy ſinnes: ſo

so much greater will be thy payne and sor-
rowe in thine amendment. *Alto vulneri di-*
ligens & longa adhibēda est medicina (saith
S. Cyprian:) A diligent and long medicine
is to be vsed to a deepe sore. Our bodye that
hath liued in many delightes must be affli-
cted (sayth S. Ierome) our laughing muste
be recōpenced with long weeping. Finally,
S. Ambrose agreeing thereunto, saith *Gra-*
diplaga alta & proluxa opus est medicina:
Vnto a great wound, a deepe and long me-
dicine is needefull.

L. de li. &
lib. 5. ep. 5.
ac cor.

Ep. 27. ad
Eustoch.
Ad virg.
1. p. san. c. 8

15 Marke heere (deere brother) that the
labour of thine amendment must be great
and that it can not bee auoyded. What
madnesse is it then for thee, nowe to in-
large the wounde, knowing that the me-
dicine must afterwarde bee so paynefull?
what crueltie can be more against thy selfe,
than to driue in thornes into thine owne
flesh, which thou must after pul out againe
with so many teares? Wouldest thou
drinke that cuppe of poysoned Liquor, for
a little pleasure in the taste, which woulde
cast thee soone after into a burning feuer:
torment thy bowelles within thee: and ey-
ther dispatch thy life, or put thee in great
ieopardie?

16 But here I know thy refuge wil bee, p. 1. d. 26.
as it is to all them, whereof the Prophet
saith: *Mentita est iniquitas sibi*: Iniquitie
hath flattered and lyed vnto her selfe: thy
refuge (I say) will be to alleadge the exam-
ple of the good theefe, saued euen at the
last houre vpon the crosse, and caried to Pa-
radise that same day with Christ, without a-
ny further toile of amendment. This exam-

Of delay

*The example of the
theefe sa-
ued on the
crosse dis-
cussed.*

ple is greatly noted and vrged by all those which deferre their conuersion, as surely it is, and ought to be of great comfort to euery man, which findeth himselfe nowe at the last cast, and therefore commonly tempted by the enemy to dispaire of Gods mercie, which in no case he ought to doe. For the same God which saued that great sinner at that last houre: can also (and wyll) saue all them that hartely turne vnto him, euen at the last houre. But (alas) many doe flatter and deceiue themselves, with misunderstanding, or rather misusing of this example.

17 For wee must vnderstande (as Saint Augustine well noteth) th at this was one perticular acte of Christ, which maketh no generall rule: euen as we see, that a temporall Prince pardoneth sometime a malefactor, when he is come to the verye place of execution: yet were it not for euerie malefactor to trust thereupon. For that this is but an extraordinarie act of the Prince his fauour, and neyther shewed nor promysed to all men. Besides this, this act was a speciall miracle reserued for the manifestation of Christ his power and glorie, at that houre vpon the crosse. Againe, this act was vpon a most rare confession, made by the theefe in that instant, when all the world forsooke Christ, and the Apostles themselves, either doubted or loste theyr faith of his Godheade. Beside all this, the confession of the theefe was at such a time, as he could neyther be baptised, nor haue further time of amendment. And we holde, that at a mans first conuersion, there is required

B

**The blessed virgin
likewise, &
other godly
women were
by: but saide
nothing
(that wee
read of) in
his defence:
a plaine
breach of
the first,
fift, sixt &
nienth com-
mandments.*

quired nothing else, but to beleue, and to be baptised. But it shall not be amisse to put to Saint Augustines very wordes vpon this matter: for thus he writeth.

18 It is a remediless perill, when a man giueth himselfe ouer so much to vices, as he forgetteth that he must giue accounte thereof to God: and the reason why I am of this opinion is, for that it is a great punishment of sinne, to haue lost the feare and memory of the iudgement to come, &c. But (dearely beloued) least the new felicitie of the beleeuing theefe on the crosse, doe make any of you too secure and remisse: least peraduenture some of you say in his heart. My guilty conscience shall not trouble or torment me: My naughty life shall not make me very sadde: for that I see euen in a moment all sinne forgiven vnto the theefe: we must consider first in that theefe, not onely the shortnesse of his beleefe, and confession, but his deuotion and the occasion of that time, euen when the perfection of the iust did * stagger. Secondly, shewe me the faith of that theefe in thy selfe, and then promise to thy selfe hys felicitie. The Diuell doth put into thy head this securitie, to the end he may bring thee to perdition. And it is vnpossible to number all them, which haue perished by the shadowe of this deceitfull hope. He deceiueh himselfe, and maketh but a iest of his owne damnation, which thinketh that Gods mercy at the last day shall helpe or relieue him. It is hatefull before God, when a man vppon confidence of repentaunce in his olde age, doth sinne the more freely.

Serm. 120
de temp.

B
The blessed virgin,
S. Iohn, &
others, as
afore: and
this stagger-
ing must
needes be a
sinne.

The

The happy theefe whereof we haue spoken, happy (I say) not for that he layd snares in the way, but for that he tooke holde of the way it selfe in Christ, laying handes on the pray of life: and after a straunge maner, making a bootie of his owne death: he (I say) neither did defer the time of his saluation wittingly, neither did he deceitfully put the remedie of his state in the last moment of his life: neither did he desperately reserue the hope of his redemption vnto the houre of his death: neither had he any knowledge eyther of Religion, or of Christ before that time. For if he had, it may be, he woulde not haue bene last among the Apostles in number, Which was made the former in kingdome.

19 By these words of S. Austen we are admonished (as you see) that this particular fact of Christ maketh no generall rule of remission to all men: not for that Christe is not alwayes ready to receiue the penitent as hee promisseth, but for that euerye man hath not the time or grace to repent, as hee should, at the houre, according as hath ben declared before. The generall way that God proposeth to all, is that which S. Paule saith: *Finis secundum opera ipsorum*: The ende of euill men is according to their workes. Looke howe they liue, and so they dye. To that effect saith the Prophete: *Once GOD spake, and I heard these two things from his mouth: power belongeth to God, and mercye vnto thee (O Lord) for that thou wilt render to euery man according to his workes*. The wiseman maketh this plaine saying, *The way of sinners is paved with stones, & their ende*

eude is hell, darknesse, and punishments. Finally, S. Paule maketh this generall and peremptorie conclusion. *Be not deceyued: Gal. 6.* God is not mocked, looke what a man soweth, and that shall be reape. Hee that soweth in flesh, shall reape corruption; he that soweth in spirite, shall reape life euerlasting. In whiche wordes, he doth not onely lay downe vnto vs the generall rule whereto we must trust: but also saith further, that to periwade our selues the contrary thereof, were to mocke and abuse God, which hath laid downe this lawe vnto vs.

20 Notwithstanding (as I haue said) this barreth not the mercy of God from vsing a priuiledge to some at the very last cast. But yet miserable is that man which placeth the ankor of his eternal wealth or wo, vpon so ticklesome a point as this is. I cal it ticklesome, for that, al Diuines, which haue written of this matter, do speake very doubtfully of the cōuersion of a man at the last end. And although they do not absolutely condemne it in all, but do leaue it as vncertaine vnto Gods secret iudgement: yet doe they incline to the negative parte: and doe alledge foure reasons, for whiche, that conuersion is to be doubted, as sufficient for a mans saluation.

That the conuersion made at the last day is very doubtful.

21 The first reason is, for that the extreme feare, and paines of death, being (as the Philosophers saith) the most terrible of all terrible things, doe not permit a man, so to gather his spirits and senses, at that time, as is required for the treating of so weightie a matter with God, as is our conuersion, and saluation. And if we see often, that

The first reason.

a verie good man cannot fixe his mind earnestly vpon heavenly cogitations, at suche time as hee is troubled with the passions of cholike, or other sharpe diseases: how much lesse in the anguishes of death can a worldly man do the same, beeing vnacquainted with that exercise, and loden with the guilt of many, and great sinnes, and cloied with the loue both of his body, and thinges belonging thereunto.

The second reason.

2. Reg. 16.

2. Reg. 10.

3. Reg. 2.

The third reason.

Leuit. 13.

22 The seconde reason is, for that the conuersion which a man maketh at the last day, is not (for the most part) voluntarie, but vpon necessitie, and for feare: such as was the repentance of Simei, who hauing greuously offended king Dauid, in time of his affliction: afterward when hee saw him in prosperitie againe, and himselfe in danger of punishment: hee came and fell downe before him, and asked him forgiveness with teares. But yet Dauid wel perceived the matter how it stood: and therefore though hee spared him for that daye, wherein he would not trouble the myrth with execution of iustice, yet after he gaue order that hee should be vsed according to his desertes.

23 The thirde reason is, for that the custome of sinne, which hath continued all the life long, is seldome remooued vpon the instant, being growen into nature it selfe, as it were, for which cause God saith to euill men, by the prophet Ieremie, *If an Eshio-
pian can change his blacke skin, or a leopard
his spots, that are on his backe: then can you
also do wel, hauing learned al daies by your
life to doe euill.*

24 The

24 The fourth cause, for that the actes of vertue themselves cannot be of so great value with GOD, in that instant, as if they had bene done in the time of health before, For what great matter is it (for example sake) to pardon thine enemies at that time, when thou canst hurt them no more? To giue thy goods away, when thou canst vse them no more? To abandone thy concubine, when thou canst keepe her no longer? To leaue off to sinne, when sinne must leaue thee? All these things are good and holy, and to be done by him, which is in that last state: but yet, they are of no such value, as otherwise they would be, be reason of this circumstance of time, which I haue shewed.

B. * A fift reason might be taken of experience: for that we se oft tymes that such as repent after that manner, if they recouer again, they are afterward as bad as they were before, and sometimes much woorse: which (without question) was not true repentance in them.

25 These are reasons why there is such doubt made of this last conuersion: not for any want on Gods part, but on theirs, which are to doe that great acte. Marke well (sayth one againe) what I say: and (it may be) it shalbe needefull to expound my meaning more plainly, least any man mistake me. What say I then? That a man which repenteth not, but at the end shalbe damned? I doe not say so. What then? Doe I say he shalbe saued? No. What then doe I say? I say, I knowe not: I say I presume not, I promise not, I knowe not. Wilt thou.

thou deliuer thy selfe foorth o f this doubt? Wilt thou escape this dangerous and vncertaine point? Repent then whiles thou art whole. For if thou repent while thou art in health, whensoever the last day shall come, vpon thee, thou art safe. And why art thou safe? For that thou didst repent in that time wherein thou mightest haue sinned. But if thou wilt repent, then when thou canst sin no longer: thou leauest not sinne, but sinne leaueth thee.

26 And heere nowe would I haue the carefull Christian to consider (with mee) but this one comparison that I will make. If those which doe shewe a kynde of Repentaunce at the last day, doe passe hence notwithstanding in such dangerous doubtfulness: what shall we thinke of all those which lack either time, or abilitie, or will, or grace to repent at all, at that houre? What shall we say of all those whiche are cut off before? Which die suddenly. Which are stricken senselesse, or freneticke, as we se many are? What shall wee say of those, which are abandoned by God, and left vnto vice, euen vnto the last breathe in their bodie? I haue shewed before out of Sainct Paule, that ordinarily sinners die according

2. Cor. 12.

as they liue. So it is as it were a priuiledge for a wicked man, to haue his repentaunce to be begun, when he is to die. And then, if his repentaunce (when it doeth come) be so doubtfull, what a pitifull case are all others in? I meane the more parte, which repent not at all: but dye as they liued, and are forsaken of God in that extremitie, according as he promiseth, when he sayeth;

For that I haue called you, and you haue Pro. 1
refused to come, for that I held out my hand, Ier. 35.
and none of you would vouchsafe to looke
towards mee: I will laugh also at your de-
struction, when anguish and calamitie com-
meth on you. You shall call vppon me: and I
will not heare: you shall rise betimes in the
morning to see me, but you shall not find me.

27 When a worldling doth see that the
brightnesse of his honour, vaine glory, and
worldly pompe is consumed: when the heat
of concupiscence of carnall loue, or deli-
cate pleasures is quenched, when the beau-
tifull summer day of this life is ended, and
the boisterous winter night of death draw-
eth on: then will he turne vnto God, then
will he repent, then wil he resolue himself,
and make his conuersion. When hee can
liue no longer, he wil promise any paynes:
what hearing or studying of the worde of
God you will, what toile or labour in hys
vocation you will, what prayer you will,
what fasting you will, what almes deedes
you can desire: what austeritie you can i-
magine: he will promise it (I say) vppon a
condition that hee might haue lyfe againe:
vpon condition that the day might be pro-
longed vnto him: though, if God should
graunt him his request (as many times hee
doth) hee woulde performe no one point
thereof: but be as carelesse, as he was be-
fore. When such shall crie, with sighes, and
grones as pearcing as a sworde, and yet shal
not be heard, what comfort then wil they
hope for to find? For whither wil they turne
themselves in this distresse? Vnto the
worldly wealth, power or riches? Alas.
they

Pro. 11.

they are gone: and the scripture saith: *Riches shall not profite in the day of reuenge. Will they turn, vnto their carnall freindes. But what comfort can they giue, besides onely weeping and comfortlesse mourning. Will they aske helpe of the saincts, to pray for them in this instant? Then must they remember what is written: The Saincts shall*

Psal. 149

reioyce in glory, and exultations shalbee in their mowthes, and two edged swoordes in theyr handes to take reuenge vppon nations, and increpations vpon people: to bynd kings in fetters, and noble men in manacles of iron, to execute vppon them the prescript iudgements of God: and this is the glory of all his sainctes. Their onely refuge then must

Pro. 1.

be vnto God, who indeede is the onely refuge of all: but yet in this case, The Prophet saith here, that He shall not bear them, but rather contemne and laugh at their myserie.

Psal. 58.

Not that hee is contrary to his promise of receiuing a sinner, At what tyme soeuer he repenteth, and turneth from his sin: But for that this turning at the last day is not commonly true repentaunce, and conuersion, for the cause before rehearsed.

28 To conclude then this matter of Delay, what wise man is there in this world, reading this, will not feare the deferring of his conuersion, though it were but for one day? Who doeth know whether this shall be the last day, or no, that euer God will call him in? God saith: *I called, and you refused to come: I belde out my hande, and none woulde looke towards me: and therefore will I forsake you in your extremitie. Hee doeth not say howe many times, or howe*

Pro. 1.

howe long he did call , and holde out hys hande. God saith, *I stande at the dore , and knocke*: but he saith not howe often he doth that, or how many knockes he giueth . Againe, he saide of wicked Iezabell, the feyned Prophetesse in the Apocalyps , *I haue giuen her time to repent, and she woulde not, and therefore shal she perishe* : but hee sayth not, how long this time of repentaunce endureth . Wee reade of woonderfull examples herein . Herod the father hadde a call giuen him, and that a loud one, when Iohn Baptist was sent vnto him , and when hys heart was so farre touched, as he willingly heard him , and so followed his counsell in many thinges, as one Euangelist noteth: but yet because hee deferred the matter, and tooke not time , when it was offered: hee was caste off agayne , and his last doinges made woorse than his former . Herod Tetrarke the sonne, hadde a call also when he felt that desire to see Christ , and some miracle done by him : but , for that hee aunswered not vnto the call, it dyd him no good but rather much hurt . What a great knocke hadde Pilate giuen him at his heart, if he had been so gracious as to haue opened the dore presently, when hee was made to vnderstande the innocencie of Christ; as appeareth by washing his handes in testimonie thereof , and his wife also sent him an admonition about the same? No lesse knocke had king Agrippa at his dore, whe he cryed out at the hearing of S. Paul: *O Paule , thou perswadest me a little to be a Christian*. But because he deferred the matter, this motion passed away agayne.

Apoc. 2.

Herod.

Marc. 6.

Herod the second.

Luc. 11.

Luc. 23.

Mat. 14.

Pilat.

Mat. 27.

Agrippa.

Actes 26.

Of Delay.

The .2. parte.

Phara o.

Exod. 9.

Acts. 24.

Felix.

29 Twischappie had Pharao beene, if he had resolued himselfe presently, vppon that motion that he felt, when he cryed to Moses: *I haue sinned, and God is iust.* But by delay he became woorse than euer he was before. Saint Luke reporteth how Felix the gouernour of Iewrie for the Romaines, cōferred secretly oftentimes with Saint Paule, that was prisoner, and hearde of him the faith in Christ: wherewith hee was greatly mouued, especially at one time, when Paule disputed of Gods iustice, and the daye of iudgement, whereat Felix trembled: but yet he deferred this resolution, willing Paul to depart, and to come againe another tyme: and so the matter by delation came to no effect. How many men do perishe daily: some cut off by death: some left by God, & giuen ouer to a reprobate sense: whiche might haue found grace, if they hadde not deferred their conuersion, from day to day, but hadde made their resolution presentlye when they felt God to call within theyr heartes.

The daun-
gers passing
the day of
our vocati-
on.

Exod. 33.

Rom. 9.

30 God is moste bountifull to knocks and call: but yet, he bindeth himselfe to no time or space, but commeth and goeth at his pleasure: and they which take not their times, when they are offered, are excuselesse before his iustice, & do not know whether euer it shall be offered them agayne, or no; for that this thing is onely in the will and knowledge of God alone, who taketh mercy where it pleaseth him best, and is bounde to none. And when the prefixed time of calling is once past: woe be vnto that party, for a thousand worldes will not purchase

it againe. Christ sheweth woonderfully the importance of this matter: when entering into Ierusalem amidst al his mirth, and glory of receiuing, hee could not choosẽ but weepe vpon that Citie, crying out with teares: *O Ierusalem, if thou knewest all these things which appertaine to thy peace, euen in this thy day: but nowe those things are hydden from thee.* As if he had said, if thou knewest (Ierusalem) as well as I doe, what mercie is offered thee euen this daye, thou wouldest not doe as thou doest: but wouldest presently accept thereof: but now this secrete iudgement of my father is hidden frõ thee, and therefore thou makest little account thereof, vntill thy destruction shall come sodainly vpon thee: as soone after it did.

31 By this now may be considered the great reason of the wise mans exhortation: *For-slow not to turne to God, nor doe not deferre it from day to day: For his wrath will come vpon thee at the sodaine: and in tyme of reuenge it will destroy thee,* It may bee seene also vpon what great cause the Apostle exhorteth the Hebrewes so vehemently: *Dum cognominatur bodie:* To accepte of grace euen whiles that verie day endured: and not to let passe the occasion offered. Which euery man, applying to himselfe, should followe in obeying the motions of Gods spirit within him. And accepting of Gods vocation without delay: considering what a greiuous thing it is to resist the holy Ghost. Euery man ought (I say) when hee feeleth a good motion in his heart, to thinke with himselfe: nowe God knocketh

Of delay.

The 2. parte.

Apor. 3.

at my doore, if I open presently, he will enter, and dwell within me. But if I defer it vntill to morrow, I know not whether hee will knock againe or no. Euery manne ought to remember still that saying of the Prophete touching Gods spirite: *Hodie si vocem eius audieritis, nolite obdurare corda vestra*: If you heare his voice calling on you to day, do not harden your harts, but presently yeeld vnto him.

Psal. 94.

32 Alas (deare brother) what hope of gaine hast thou by this perillous dilation which thou makest? Thine account is increased thereby, as I haue shewed: thy debt of amendement is made more greiuous; thine enemy more strong: thy selfe more feeble: thy difficulties of conuersion multiplied: what hast thou then to withholde thee one day from resolution? The gayning of a litle time in vanity. But I haue prooued to thee before, how this time is not gayned but lost being spent without fruite of godlinesse, which is indeede the onely true gain of time. If it seme pleasant to thee for the present: yet remember what the Prophet sayth: *Iuxta est dies perditionis, & adesse*

Godlinesse the
onely gaine
of time

Deut 32.

festinans tempora: The day of perdition is at hand and the time of destruction make haste to come on. Which day being once come, I maruell what hope thou wilt conceaue. Doeſt thou thinke to cry *Peccauit*? It shall be well truly if thou canſt doe it: but yet thou knowest that Pharao did so, and gat nothing by it. Doeſt thou intende to make a good testament, and to be liberal in almes deedes at that time? This as the case may be is verie commendable: But yet thou must

remem-

remember also, that the virgins which filled *Mat. 25.*

their lampes, at the verie instant, were shut out, and vtterly reiecte by Christ.

Doest thou thinke to weepe and mourne, and to moue thy iudge with teares at that instant?

Fyrst, this is not in thy handes to do at thy pleasure: and yet thou must consider also,

that Esau sayled, though he sought it with teares, as the Apostle well noteth.

Doest thou meane to haue many good purposes, to make great promises, and vowes in that distresse?

Call to minde the case of Antiochus in his extremities; what promises of doodee dedes,

what vowes of vertuous lyfe made he to God, vpon condition he might escape, and yet preuayled hee nothing thereby.

Al this is spoken not to put them in dismayre, which are now in those last calamities:

but to dissuade others from falling into the same: assuring thee (gentle Reader)

that the prophet said not without a cause: *Seeke vnto God while he may be found: call vpon him while he is neere at hande.*

Now is the time acceptable, now is the day of saluation, saith Saint Paule.

Nowe is God to bee found, and neere at hand to imbrace all thē that truely turne vnto him, and make firme resolution of vertuous life heereafter.

If we deferre this time: wee haue no warrant that he will either call vs, or receiue vs hereafter:

but rather manye threatens to the contrarie, as hath beene shewed.

Wherefore I will ende with this one sentence of Sainct Austen:

that hee is bothe a carelesse, and a moste gracelesse manne, whiche knowing all this, will venture notwithstanding the eternitie of his saluation

Heb. 12.

Marc. 9.

Esay. 55.

2. Cor. 6.

Tract. 33. in Iob.

Three impediments. The 2. part.

uation and damnation, vpon the doubtfull
euent of his finall repentance.

CHAP. VI.

*Of three other impedimentes that hynder
men from resolution : which are sloth,
negligence, and bardnes of heart.*



Besides all impedimentes
which hitherto haue beene
named, there are yet diuers
others to be found; if anye
man coulde examine the
particular consciences of
all such as doe not resolute.

But these three heere mentioned, and to bee
handled in this Chapter, are so publyke
and knowne: as I may not passe them ouer;
without discouering the same: for that, ma-
ny times men are euill affected, and knowe
not their owne diseases: the onely declara-
tion whereof (to such as are desirous of their
own health) is sufficient to auoyd the dan-
ger of the sicknes.

Of sloth.

2 First then, the impediment of sloth
is a great and ordinarie lette of resolution
to many menne: but especially in idle and
delicate people whose life hath beene in all
ease and reſte, and therefore doe perswade
them selues that they can take no paynes,
nor abide any hardnesse, though neuer
so fayne they woulde. Of which S. Paule
saith, that *Nise people shal not inherite the
kingdome of heauen*. These men will con-
fesse to bee true, as muche and more than
is

1. Cor. 6.

is saide too before: and that they would also gladly put the same in execution, but that they cannot. Their bodies may not beare it: they can take no paines in their seuerall callinges: and in the generall they cannot fast: they cannot watch: they cannot praye, They cannot leaue their disportes, recreations and merrie companions: they shoulde die presently (as they say) with melancholy, if they did it: yet in their heartes they desire (forsooth) that they coulde doe the same, which seeing they cannot, no doubt (saye they) God will accept our good desires. But let them harken a little what the scripture saith hereof: *Desires do kil the slothfull man* (saith Salomon) *his handes will not fall to any worke: all the day long he coueteth and desireth: but he that is iust, will doe, and will not cease.* Take the slothfull and vnprofitable seruauant (saith Christ) and sling him into utter darkenesse, where shall be weeping and gnashing of teeth. And when he passed by the waye and founde a figge tree with leeuies without fruite, hee gaue it presently an euerlasting curse.

Prov. 21.

Mat. 25.

Mat. 22.

3 Of this fountaine of sloth doe proceede many effectes that hinder the slothful from resolution. And the firste is, a certaine *Four eff-* *fectes of* heauines and sleepe drowfinesse, towards sloth. all gooinesse, according as the scripture saith: *Pigredomittit soporem.* Sloth doeth bring drowfinesse. For which cause S. Paule *Drowfines.* saith: *Surge qui dormis*: Arise thou that art asleepe. And Christ crieth out so often: *Vigilate*: Looke about you, and watch. You shall see many men in the worlde, with whom if you talke of a cow, or a calfe, or a fat

1
Drowfines.

Pro. 19.

Ephe. 5.

Mar. 13.

Mat. 24.

and 25.

fat Ox, of a peece of grounde or the lyke: they can both heare and talk willingly and freshly : but if you reason with them of their saluation, and their inheritance in the kingdome of heauen: they aunswere not at all, but will heare, as they were in a dreame. Of these menne then saith the wise man: *Howe long wilt thou sleepe, O slothfull fellow? when wilt thou rise out of thy dreame? A litle yet wilt thou sleepe : a litle longer wilt thou slumber: a litle wilt thou close thy handes together and take rest : and so pouertie shall hasten vpon thee as a running post, and beggerie as an armed man shall take and possesse thee.*

Pro. 6. &
24.

3
Feare.

Pro. 19.

Psal. 92.

4 The seconde effect of sloth is sounde feare, of paines, and labour, and casting of doubtles where none be, according as the scripture saith; *Pigrum desicit timor*. Feare discourageth the slothfull manne. And the prophete saith of the like. *They shake for feare, where there is no feare*. These menne doe frame vnto them selues straunge imaginations of the seruice of God, and daungerous euentles if they should followe the same. One saith: If I shoulde giue muche: it woulde without doubt make me a begger. Another saith: if I shoulde still imploy my selfe to painefull labour, it would kil me ere long. A third saith: If I shoulde humble my selfe as is required, euery body would treade me vnder their fete. And yet all this is nothing els but sloth, as the scripture testifieth in these wordes: *Dicit Piger, leo est foris in medio platearum, occidendus sum*. The slothfull man saith sitting still in his house: There is a Liō without: If I shold

goe out of doores to labour, I should certainly be slaine in the midst of the streets

5 A third effect of sloth is, pusillanimitie and faintnesse of heart, whereby the slothfull man is ouerthrowne, and discouraged by euery little contrarietie or difficulty which he findeth in vertue, or which he imagineth to finde therein. Which the wise man * signifieth when he saith: *In Lapidato luto lapidatus est piger*: The slothfull man is stoned to death with a stone of dyrt: that is, he is ouerthrowne with a difficulty of no importance. Againe, *De stercore bom lapidatus est piger*: The slothfull man is stoned dead with the dounge of oxen: which commonly is of matter so soft, as it can hurt no man.

Pusillanimitie.

Eccles. 22.

B

**The vulgar translation so readeth: but now it is found, that therein it misseth the sense of the text in both these places.*

ees beere alledged. And yet the matter it selfe is true, though it haue no warrant hence

6 A fourth effect of sloth is idle laziness: which we see in many men that will talke and consult of this and that, about their amendment, but will execute nothing. Which is most fitly expressed by the holy Ghost in these wordes: *Sicut ostium vertitur in cardine suo, ita piger in leculo suo*. As a doore is tossed in and out, vpon his hinges, so is a slothfull man lying lazily vpon his bedde. And againe: *Vult & non vult piger*: A slothfull man, will, and will not. That is, he turneth himselfe to and fro in his bedde, and betwene willing and nilling he doth nothing. And yet further in another place, the scripture describeth this laziness saying: *The slothfull man putteth his bandes*

*Of sloth.**The 2. part*

Pro. 19.

bands vnder his girdle, and will not vouchsafe to lift them vp to his mouth for that is painefull.

7 All these and many moe are the effectes of sloth; but these foure especiallye, haue I thought good to touch in this place for that they let and hinder greatlye thys resolution which we talke of, for that he liueth in a slumber and will not heare, or attend to any thing that is sayd of the lyfe to come, and beside this imagineth fearfull matters in the same. And thirdly, is throwne downe by euery little blocke, that he findeth in the way, and lastly is so lazie, as he can beare no labour at all: this man (I say) is past hope to be gained, to any such purpose as we speake for.

*Meanes to
remoue
sloth.*

8 To remouue therefore this impediment, this sort of men ought to lay before their eyes, the labours of Christ, and of hys Saincts, the exhortations they vsed to other men, to take like paines; the threats made in scripture against them which labour not: the condition of our present warefare, that requireth travell: the crowne prepared for it: and the misery ensuing vpon idle and lazie people. And finally, if they cannot beare the labors of vertuous life, which indeede is accompanied with so many consolations, as it may not rightfully be called a labour: how will they abide the labour & torments of the life to come, which muste be both intollerable and euerlasting?

1. Thes. 3.

9 Sainct Paule saith of him selfe and others, to the Thessalonians: *We did not eat our breade of free cost, when wee were with you: but did worke in labour, and wearinesse toob*

both day and night : thereby to giue you an example of imitation : denouncing further vnto you: that *If any man would not worke, he should not eate* . Christe in his parable still reprehended greuously those that stooode idle, saying: *Quid hic statis tota die otiosi*: Why doe you stand here all the day idle, and doing nothing? *I am a vine* (saith Christ) *and my father is an husbandman*: e- uery braunch that beareth not fruite in me, my father wil cut off, and caste into the fire. And in an other place: *Cut down the vnpro- fitable tree, why doth it stand here, & occu- py vp the ground for nothing?* & again: *The kingdome of heauen is subiect to force : and men do gain it by violence and labour*. For which cause the wise man alio sayeth: *Whatsoeuer thy hand can doe in this life, do it instantly: for after it, there is neither time nor reason, nor wisdom, or knowledge that we can imploy*. And againe the same wise man saith: *The lazie hand worketh beggery so it selfe, but the laboursome and vniuersall hand beapeth vp great riches* . And yet fur- ther to the same effect, *The slothfull man will not sowe in the winter, for that it is cold and therefore hee shall beg in the summer and no man shall take pitie of him*.

10 All this pertaineth to shewe, howe that this life is a time of labour, and not of idlenesse; and appointed vnto vs for the at- teining of heaue : it is the market wherein we must buy: the battell wherein wee must fight, and obtaine our crowne: the winter wherein wee must sowe: the day of labour where in we must sweate, and get our pen- nie. And hee that passeth ouer lazily this

Q. 1.

day

Mat. 20.

Iohn. 15.

Luc. 13.

Mat. 11.

Eccl. 9.

Pro. 10.

Pro. 20.

Cap. 3.

Pro. 9.

Co. 1.

Rom. 12.

Gal. 6.

day(as the most part of men doe) must suffer eternal pouertie, and neede in the life to come: as in the first part of this booke more at large hath bene declared, Wherefore the wise man(or rather the holy Ghost by his mouth) giueth eche one of vs, a most vehement admonition, and exhortation in these wordes: *Rinne about : make hast: stir vp thy freina: giue no slepe vnto thine eyes, let not thine eye liddes slumber they skip out as a Doe from the handes of him that belde her: and as a birde out of the bands of the fowler Goe vnto the Emmet (thou slothfull man) & consider her doings, and learne to bee wise: she hauing no beade, teacher, or captain, prouideth meate for her selfe in summer, and gathereth together in the haruest, that which may serue her to feede vpon in the winter.* By which wordes wee are admonished in what order we ought to behaue our selues in this life, and howe diligent and carefull wee should be in doing of all good workes(as S. Paule also teacheth) considering that as the Emmet laboureth moste earnestly in the harueste time to lay vppe for the winter to come: so we shoulde for the next worlde: and that slothfulnesse to this effecte, is the greatest and moste daungerous let that may be. For, as the Emmet should die in the winter most certainly for hunger, if he should liue idly in the sommer: so without all doubt they are to suffer extreame neede and misery in the world to come, who now for sloth do omit to labour.

Of negli-
gence.

11 The second impediment is called by me in the title of this chapter negligence.

gence. But I doe vnderstand thereby a further matter than commonly this word importeth. For I doe comprehend vnder the name of negligence all carelesse and dissolute people, which take to heart nothing that pertayneth to God or godlines but onely attende to worldly affayres, making their saluation, the least parte of their cogitations. And vnder this kinde of negligence, is contained both Epicurisme (as Saint Paul noted in some Christians of his dayes, who began onely to attend to eate and drinke & to make their Bellie their God, as manie of our Christians nowe doe) and also a secrete kinde of Atheisme, or denying of God: that is, of denying him in life and behaviour, as Saint Paule expoundeth it. For albeit these menne in wordes doe confesse God, and professeth themselves to bee as good Christians as the rest: yet secretly indeede they doe not beleue God: as their life and doings doe declare. Which thing Ecclesiasticus discouereth playnly, when he saith: *Ve dissolutis corde, qui non credunt Deo*: Woe be vnto the dissolute, and careles in hart, which do not beleue God. That is, though they profess that they beleue and trust in him: yet by their dissolute and carelesse doings, they testifie that in their heartes they beleue him not: for that they haue neither care nor cogitation of matters pertaining to him.

These kinde of menne are these which the scripture noteth and detesteth for plowing with an oxe, and an asse together for sowing their ground with mingled seede: for wearing of apparell of linne

Q2.

woolsey,

*Epicurisme
or life of
Epicures.
Phil. 3.
Rom. 16.*

Titus. 1.

Eccle. 2.

*Of careles
Atheists.
Deut. 22.*

Apo. 3.

woolsey , that is made of flaxe and woole together. These are they of whome Christo saith in the reuelation: *I woulde thou were eithir cold or hot. But for that thou art luke warme, and neithir colde nor hot: therefore will I begin to vomit thee out of my mouth.* These are they which can accord al religions together, and take vp all controuerfies by onely saying, that either they are differences of small importance, or els that they appertaine onely to learned men to thinke vpon, and not vnto them . These are they, which can apply themselues to any companie, to any time, to any princes pleasure, for matters of life to come. These men forbid all talk of spirit, religion, or deuotion in their presence: onely they will haue menne eate, drinke, and be merrie with them: tell newes of the court, & affaires abroade: sing, dance, laugh, and play at cardes: and so passe ouer this life in lesse consideration of God, than the verie heathens did . And hath not the scripture reason then , in saying that these men in their hartes and works are Atheists? Yes surely. And it may be prooued by many rules of Christ . As for example this is one rule set downe by himselfe. *By their fruites ye shall know them :* For such as the tree is within , suche is the fruite which that tree sendeth forth. Agayne; *The mouth speaketh from the abundance of the heart,* and consequently, seeing their talke is nothing but of worldly vanities : it is a signe there is nothing in their heart but that. And then it followeth also by a third rule , *Where the treasure is there is their heart .* And so seeing their heartes are onely set vpon the: worlde

Luc. 6.

Mat. 12.

Mat. 6.

worlde : the worlde is their onely treasure, and not God. And consequently, they preferre that before God, as indeede Atheists doe.

13 This impediment reacheth farre and wide at this day : and infinite are the men which are intangled therewith : and the cause thereof especially is inordinate loue of the worlde : which bringeth menne to hate God, and to conceiue enmitie agaynst him as the Apostle saith : and therefore no maruell, though indeede they neuer beleue, nor delight in him. And of all other men, these are the hardest to be reclaymed, and brought to any resolution of amendment for that they are insensible: and beside that doe also flie all meanes, whereby they may be cured. For, as there were small hope to be conceiued of that patient, which being greuously sicke, should neither feelee his disease, nor beleue that he were distressed ; nor abide to heare of phisicke, or phisitions, nor accept of any counsell that should be offered, nor admit any talke of consultation about his curing : so these men are in more daungerous estate than any other, for that they knowe not their owne daunger, but perswading themselues to be more wise than their neighbours, doe remooue from their cogitations al thinges whereby their healthe might bee procured.

14 The onely way to doe these menne good, (if there be any waye at all) is to make them know that they are sicke, and in great daunger : which in our case maye be done best (as it seemeth to mee) by gi-

*The chiefe
cause of A-
theisme at
this day.*

Iohn. 2.

*A compari-
son.*

*The way to
cure care-
lesse men.*

Deut. 6.
Mat. 22.
Luc. 10.

uing them to vnderstande, howe farre they are off, from any one peece of true Christi-
anitie, and 'consequently from all hope of
saluation that maye be hadde thereby'. God
requireth at our handes, that *Wee shoulde
loue hym: and serue hym, with all our
heart, and with all our soule, and with all
our strength.* These are the prescript woords
des of GOD, sette downe both in the newe
and olde lawe. And howe farre (I pray thee)
are those menne off from this, whiche
imploye not the halfe of their heart, nor
the halfe of their soule, nor the halfe of
their strength in Godes seruice, nay, nor the
leaste parte thereof. God requireth of vs.
that we shoulde make his lawes and pre-
ceptes our studie, and cogitations: that wee
shoulde thinke on them continually, and
meditate vpon them both daye and
nyght, at home, and abroade, earely and
late, when we goe to bedde, and when wee
rise in the morning: this is his commaun-
dement and there is no dispensation there-
in. But howe farre are these men from this,
which bestowe not the thirde part of their
thoughtes vpon this matter, no not the
hundred parte, nor scarce once in a yeere
doe talke thereof? Canne these menne say
they are christians, or that they beleue in
God?

Deut. 6.
and 11.
Iohn. 1.

Luc. 10.

15 Christ making the estimate of
things in this life, pronounced this sentence
Vnum est necessarium: One onely thing is
necessarie; or of necessity in this world: mean-
ing the diligence & careful seruice of God
These men find many thinges necessarie be-
side this one thing, and this nothing neces-
sarie

farie at all. How farre do they differ then in iudgement from Christ? Christes Apostle saith, that a Christian *Must neither loue the world nor any thing in the world.* These me loue nothing els, but that which is of the world. He saith, that *Who soeuer is a freinde to the world, is an enemy to Christ.* These me are enemies to who soeuer is not a freind to the world. How then can these men hold of Christ? Christ saith, *Wee shoulde pray still.* These men pray neuer. Christes Apostle saith, that *Coueteousnes, vncleannes, or securitie, should not be so much as once named among Christians.* These men haue no other talke but such. Finally the whole course, and canon of scripture tendeth, that Christians should be, *Attenti, vigilantes, solliciti instantes, feruentes, perseverantes sine intermissione* that is, Attent, vigilant, carefull, instant, feruent, and perseverant, without intermission in the seruice of God.

But these men hane no one of these pointes, nor any degree of any one of these pointes, but euerie one the cleane contrary. For they are neither attent to those thinges which appertaine vnto God, nor vigilant, nor solicitous, nor carefull, and much lesse instant and feruent, and least of al perseverant without intermission: for that they neuer beginne. But on the contrary syde, they are carelesse, negligent, lumpishe, remishe, key-colde, peruerse, contemning & despising, yea loathing, and abhorring all matters that appertaine to the mortifying of themselves, and true seruice of GOD. What part haue these men then in the lot and portion of Christians, beside onely the

1 Iohn. 2.

Luc. 18.

1 pbes. 5.

Luc. 21.

Mat. 24.

Mich. 6.

Rom. 11.

Rom. 12.

Mat. 10.

bare name which profiteth nothing?

16 And this is sufficient to shew how great and dangerous an impediment this careless, senselesse, and supine negligence is, to the resolution whereof we in'treate. For if Christe require to the perfection of this resolution, that whosoever once espieth out the treasure hidden in the field (that is the kingdome of heauen, and the right way to come to it is) he should presently go and se'l al that he hath, and buy the fiede, that is, he should prefer the pursuite of this kingdome of heauen, before all the commodities of this life, whatsoever, and rather venture them all, then to omit this treasure: if Christ (I say) require this, as hee doth, when will these men euer be brought to this point, which will not giue the least part of their goodes to purchase the fiede, nor goe forth of doore to treat the buying thereof: nor will so much as think or talk of the same, nor allowe of him, which shal offer the meanes and wayes to compass it.

17 Wherefore, whosoever findeth himselfe in this disease, I woulde counsell him to reade some Chapters of the first part of this booke, especially the third, & fourth treating of the causes, for which wee were sent into this worlde: as also the 5. of the account, which we must yeeld to God, of our time here spent: and he shall thereby vnderstand (I doubt not) the error, and danger he standeth in, by this damnable negligēce wherein hee sleepeeth, attending onely to those thinges whiche are meere vanities, and for whiche hee came not into this worlde: and passing ouer other matters, without

without care or cogitation, which onely are of importance, and to haue been studied and thought vpon by hym.

18 The third and last impediment that I purpose to handle in this booke, is a certaine affection, or euill disposition in some men, called by the scriptures, hardnesse of heart, or in other wordes, obstinacie of mind: whereby a man is settled in resolution, neuer to yeelde from the state of sin wherein he liueth, whatioeuer shall, or may be sayde against the same. And I haue reserued this impediment, for the last place in this booke for that it is the last, and woorst of all other impediments discovered before, contayning all the euill in it selfe, that any of the other before rehearsed haue: and adding besides a most wilfull, and malicious resolution, of sin quite contrarie to that resolution, which we so much indeuour to induce men vnto.

*Of hardnes
of heart.*

19 This hardnesse of harte hath diuers degrees in diuers men, and in some muche more greuous than in others. For some are arriued to that high and chiefe obduration, which I named before, in such sorte, as albeit they well knowe that they are amisse; yet for some worldly respect or other, they will not yeelde, nor chaunge their course. Such was the obduration of ^{*}Pilate, though he knewe that he condemned Christ wrong fully: yet, not to leese the fauour of the Iewes, or incur displeasure with his Prince, ^{*}he proceeded and gaue sentence agaynst him. This also was the obduration of Pha-
of such obduration as was in Pharaο, or is spoken of here.
Exo. 6. 7. 8. Act. 26. 27.

*Two de-
grees of
hardnesse
of heart.*

*Mat. 27.
B.*

**It seemed
to be of
weaknesse
rather to*

*Of hardnes of heart.**The second parte.*

B
**In these*
two also it
seemeth ra-
ther to
haue bene
ignorance,
than obla-
ration. But
the exam-
ple is nota-
bly founde
in the
Priestes,
Scribes, &
Pharisees.
who euer
opposed the
felicitas a-
gainst the
preaching
of Christ,
and at the
length put
him to
death.

**Persecu-*
tours.
A seconde
degree of
obduration.

110 : who though he sawe the miracles of Moses, and Aaron, and felt the strong hand of God vpon his kingdome: yet not to seem to be ouercome by such simple people as they were: nor that men shoulde thinke hee would be inforced by any meane to relent, he persevered still in his wilful wickednes, vntill his last and vtter destruction came vpon him. This hardnesse of heart was also in king * Agrippa : and Felix gouernour of Iewrie, who, though in their owne conscience they thought as S. Paule spake truth vnto them: yet, not to hazarde their credite in the world, they continued still, and perished in their own vanities. And commonly this obduration is in all *persecutors of vertue, and vertuous menne, and especially of those that professie the truth, whome though they see evidently to bee innocent, and to haue the worde of GOD, and equitie on their side, yet to mayntayne their estate credite, and fauour of the worlde they persist without either mercy or release, vntill GOD cut them off, in the middest of theyr malice, or furious cogitations.

20 Others there are, who haue not this obduration in so high a degree, as to persist in wickednesse, directly agaynste theyr owne knowledge : but yet they haue it in another sort: for that they are settled in firm purpose to follow the trade, which alreadie they haue begunne : and will not vnderstand the daungers thereof: but doe seeke rather meanes to perswade themselves, and quiet their consciences therein : and nothing is so offensive vnto them, as to heare
any

anie thing against the same. Of these men holy Iob saith: *Dixerunt Deo, recede a nobis, & scientiam viarum tuarum nolumus*: They say to God: depart from vs, wee will not haue the knowledge of thy wayes. And the Prophet Dauid yet more expressly: *Their furie is like the furie of serpents, like vnto cocatrice, that stop their eares, and will not heare the voice of the inchanter*. By this inchanter he meaneth the holy Ghost, which seeketh by all meanes possible to charme them from the bewitching wherein they stand called by the wise man. *Fascination nungitatis*: The bewitching of vanitie, *But* (as the Prophete sayth) *they will not heare, they turne their backs, they stoppe their eares, to the ende they may not vnderstande: they put their hearies as an adamant stone, least they should heare Gods law and be conuerted*.

.Iohn.22.

Psal.57.

Sap.4.

Sach.7.

¶ The nation of Iewes is peculiarly noted to haue bene always given to this great sin. as, Steuen witnesseth, when he said vnto their owne faces: *You stiffnecked Iewes you haue alwayes resisted the holye Ghoste*. Meaning therby (as Christ declareth more at large) that they resisted the Prophetes, and Saintes of God, in whome the holy Ghoste spake vnto them from time to time, for amendment of their life: & for that through the light of knowledge which they had by hearing of Gods lawe, they coulde not in trueth or shewe condemne the thinges, which were saide, or auoid the iust reprehensions vsed toward them: and yet resolved with themselves: nor to obeye or chaunge the custome of their proceedings.

The hard
hearted Iewes
Act 7

Mat. 23.

Luc. 11. 13

Ier, 5

Ier, 8

Ier. 18.

ceedinges: therefore sell they in fine, to persecute sharply their reprehensors: whereof the onely cause was hardnesse of heartes: *Indurauerunt facies suas supra petram & noluerunt reuerti:* saith God by the mouth of Ieremy: They haue hardened their faces about the hardnesse of a rock and they will not turne to me. And in an other place of the same prophet he cōplaineth grieuously of this perversnesse: *Quare ergo auersus est populus iste in Ierusalem, auersione contentiosa:* And why then is this people in Ierusalem, reuolted from me, by so contentious and peruerse an alienation? as they will not heare me any more, &c? and yet againe in another place: *Quare moriemini domus Israel:* Why will you die you house of Israel? why will you damne your selues? Why are you so obstinate as not to heare: so peruerse as not to learne: so cruel to your selues as you will not know the daungers wherein you liue, nor vnderstand the misery that hangeth ouer you.

22 Doeſt thou not imagine (deere brother) that God vseth this kind of speeche not onely to the Iewes, but also to manye thousand christians, and perhaps also vnto thy selfe many times euery day: for that thou refuseſt his good motions and other meanes sent from him, to drawe thee to his seruice: thou being resolved not to yeeld thereunto, but to followe thy pursuit, whatſoeuer perswasions shall come, to the cōtrary? Alas, how many christians be there who say to God dayly (as they did whom I named before) *Depart from vs, we will not haue the knowledge of thy ways?* How many
be

be there which abhor to heare good counsell? Feare and tremble to reade good books? Fly and detest the frequentation of godly company, least by such occasions they might be touched in conscience, conuerted, and sau'd? How many be there, which saye with those moste miserable harde harted men, whereof the prophet speaketh: *Percussimus facies cum morte, & cum inferno fecimus pactum*: Wee haue stricken a league with death, and haue made a bargaine with hell it selfe. Which is as much to say, as if they had sayd: Trouble vs not, moleste vs not with thy perswasions: spende not thy wordes and labour in vaine: talke vnto others who are not yet settled: let them take heauen that it will: we for our parts are resolved: we are at a point: wee haue made a bargaine that must bee performed, yea, though it be with hell, and deathe euerlasting.

Esay. 28.

23 It is a wonderfull fury, the obduration of an hard heart: & not without cause compared by the prophet (as I shewed before) to the wilfull furie and rage of serpents. And another place of scripture describeth it thus *Durus es, & neruus ferreus ceruix tua, & frons tua arca*. Thou arte hard hearted, and thy necke is a sinowe of yron, and thy forehead is of brasle. What can be more vehemently spoken to expresse the hardnes of this mettall? But yet Sainct Bernard expresseth it more at large in these wordes: *Quid ergo cor durum?* And what is then an hard heart? And he answereth immediately: A hard heart is that, whiche is neither cut by compunction, nor softened

The description of an hard heart.

Psal. 75

Esay.

Lib. 1. de cons. ad Eug. cap. 2.

by

by godlinesse, nor moued with praierst
nor yeeldeth to threatning: nor is any thing
holpen, but rather hardned, by chastising.
An hard heart, is that which is ingratefull
to God benefits: disobedient to his counsell:
made cruell by his iudgements: dissolute
by his allurements vnshamefast to filthi-
nesse: carelesse to perils: vncurteous in hu-
mane affaires: reachlesse in matters pertai-
ning to God: forgetfull of things past: neg-
ligent in things present: improuident for
things to come.

*The explica-
tion of
S. Bernards
wordes.*

24 By this description of Saint Bernard
it appeareth, that an harde hart, is almoste
a desperate and remediless disease, where
it falleth. For what will you do (sayeth
this good father) to amende it? If you lay
the greuousnesse of sinne before him: he
is not touched with compunction. If you
alleadge him all the reasons in the world,
why wee ought to serue GOD, and why
wee ought not to offende, and dishonour
him; he is not mollified by this considera-
tion of pittie. If you would request him and
beseech him with teares, euē on your knees,
he is not moued. If you threaten Gods
wrath against him: he yeeldeth nothing
thereunto. If God scourge him indeede: he
waxeth furious, & becommeth much more
hard then before. If God bestow benefits on
him, he is vngrateful. If he counsel him for
his own saluation, he obeyeth not. If you tel
him of Gods secret, and seuerer iudgements:
it driueth him to desperation, and to more
crueltie. If you allure him with Gods mer-
cie it maketh him dissolute. If you tell him
of his owne filthinesse: he blusheth not. If
you

you admonish him of his perils: he feareth not. If he deale in matters towards men: he is proud and vncurteous. If he deale in matters towards God: he is rash, light, and contemptuous. Finally, he forgetteth whatsoever hath passed before him towards other men, either in rewarde of godlinesse: or in punishment of sinners. For the time present, he neglecteth it, nor maketh any account of vsing it to his benefite. And of thinges to come, eyther of blisse, or miserie, he is vterly vnprovident. nor will esteeme thereof, lay you them neuer so often, or vehemently before his face. And what way is there then to doe this man good?

25 Not without great cause surely did the wise man pray so heartily to God: *Anima irreuerenti, & infirmata ne tardas me:* Deliuier me not ouer (O Lord) vnto a shamesse and unruly soule. That is, vnto a hard, and obstinate heart. Whereof he giueth the reason in another place, of the same booke: *Cor enim durum habebit male in nouissimo:* For that an hard heart shalbe in an euil case at the last day. Oh that al hard hearted people would note this reason of scripture. But S. Barnarde goeth on, & openeth the terror hereof more fully, when he saith: *Memo duri cordis salutem vnquam adeptus est, nisi quē forte miserans Deus abstulit ab eo (iuxta prophetam) cor lapideum, & dedit cor carneum.* There was neuer yet hard hearted man saued, except God by his mercye dyd take away his stonie heart, and giue hym a heart of flesh, according to the Prophet. By which words S. Barnard signifieth, & prooueth out of the Prophet, that there are two

*The danger
of an harde
heart.*

Eccle. 23.

Eccle. 3.

*Lib. 1. de
conced. c. 2.
Exe. 36.*

kinds

Two kindes
of hearts in
men with
their pro-
perities.

kindes of heartes in men, the one a fleshly heart, which bleedeth if you but pricke it that is, it falleth to contrition, repentance: and teares, vpon neuer so small a check for sinne. The other is a stonie heart, which if you beate and buffet neuer so muche with hammers, you may asloone breake it in peeces, as eyther bende it, or make it to bleede. And of these two heartes in this life dependeth all our miserie, or felicitie for the life to come. For as God when he would take vengeance of Pharao, had no more greuous waye to doe it, then to saye: *indurabo cor Pharaonis*: I will harden the heart of Pharao. That is (as S. Austen expoundeth) I will take awaye my grace, and so permit him to harden his owne heart: so when hee would shewe mercie to Israell, he had no more forcible meanes to expresse the same, then to say: *I will take awaye the stonie heart out of your flesh, and giue you a fleshly heart in steede thereof*. That is, I will take awaye your hard heart, and giue you a soft heart, that wil be mooued, when it is spoken to. And of all other blessings, and benefites, which God doth bestowe vpon mortal men in this life, this soft and tender heart is one of the greatest: I meane such an heart as is soone mooued to repentaunce: soone checked and controlled: soone pearced; soone made to bleed: soone stirred to amendment. And on the contrarie parte, there can be no greater curse, or malediction laide vpon a Christian, than to haue an harde and obstinate heart, which heapeth euerie day vengeance vnto it selfe, and his maister also. S. Paule sayth: it is compared by the Apostle, vnto

Exod. 4. 7.

14.

Au. 1. 18.

super Exo.

ser. 88.

de temp.

Eze. 36.

Mat. 6.

vnto the ground, which no stor: of raine can make fruitefull, though it fal neuer so often vpon the same: and therefore he pronounceth thereof: *Reprobata est, maledictio proxima, cuius consummatio in combustionem.* That is, it is reprobate and nexte doore to malediction, whose ende or consummation must bee in fyre and burning.

26 Which thing being so, no maruell though the holy Scripture doe dehorte vs so carefully from this obduration and hardnes of heart, as from the most daungerous, and desperate disease, that possible may fall vpon the Christian, beeing in deed (as the A-

Heb. 6.

postle signifieth) the next doore to reprobation it selfe. S. Paule therefore cryeth: *Nolite contristari, nolite extinguere spiritum Dei:* Doe you not make sad, doe you not extinguish the spirite of God, by obduration, by resisting and impugning the same.

Ephes. 4.

1. Thes. 5.

Againe: *Non obduretur quis ex vobis fallacia peccati:* Let no man be harde harted among you through the deceit of sinne. The Prophete Dauid also crieth: *Hodie si vocem eius audieritis, nolite obdurare corda vestra:*

Heb. 3

Psal. 94.

Euen this day if you will heare the voice of God calling you to repentaunce, se you harden not your hartes against him. All which earnest speeches, vsed by Gods holy spirite, doe giue vs to vnderstand, howe carefullye we haue to flie this most pestilent infection of an hard heart: which Almighty God by his mercie giue vs grace to doe, and indue vs with a tender heart towards the full obedience of his deuine maiestie: such a soft heart (I say) as the wise man desired, when
he

2. Reg. 3

he said to God: *Da seruo tuo cor docile*: giue vnto me thy seruant (O Lord) an hart that is docible, and tractable to bee instructed: such an heart as God himselve describeth to be in them whom he loueth, saying: *Ad quē respiciam, nisi ed pauperculum, & contritum corde, & timentem sermones meos?* To whom will I haue regard or shew my fauor but vnto the poore and humble of hart, vn to the contrite spirite, and to such as tremble at my speeches?

Isay. 66

27 Behold (deare brother) what an heart God requireth at thy handes? A little poore and humble heart: (for so much importeth the diminutiue *Pauperculus*,) also a contrite heart for thine offences past: and an heart that trembleth at euery word that cometh to thee from God by his ministers. Howe then wilt thou not feare at so manye wordes, and whole discourses as haue bene vsed before, for thine awakening: for opening thy perill? for stirring thee to amendment? How wilt thou not feare the threatens and iudgements of this great Lorde for thy sinne: How wilt thou dare to proceede any further in his displeasure? How wilt thou deferre this resolution any longer? Surely the leaste parte of that which hath bene said, might suffice to moue a tender heart, an humble, and contrite spirite, to present resolution and earnest amendment of life. But if altogether cannot moue thee to doe the same: I can say no more, but that thou hast a very harde heart indeed: which I beseech our heavenly father to soften for thy saluation, with the precious hot blood of his onely sonne, our Sauour, who
was

was content to shed it for that effect, vpon the crosse.

28 And thus now hauing said so much as time permitted me, concerning the firste generall part required at our handes for our saluation: that is concerning resolution, appoynted by my * diuision in the beginning, to be subiect or matter of this firste booke, I will ende heere: deferring for a time that performace of my purpose for the other two bookes* vpon the causes, and reasons set down in an aduertisement to the reader, at the verie first entrance into this booke; nothing doubting, but if God shall vouchsafe to worke in any mans heart by meanes of this booke, or otherwise, this first point of resolution, the most hard of all other: then will he also giue meanes to perfect the worke begun of himselfe, and will supplie by other wayes the two principall partes, following: that is, both ryght beginning, & constant perseuerance, whereunto my other 2. books promised are appointed. It will not be hard for him that were once reformed, to find helpers & instructors now, the holy Ghost in this case being alwaies at hand: here want not good booke, & better men (God be glorified for it) in our owne countrie at this day, which are well able to guide a zealous spirite: in the right way to vertue (and yet as I haue promised before) so meane I (by Gods most holy help & assistance) to send thee (gentle reader) as my time & abilitie wil permit, the other two bookes also: especially, if it shall please his diuine maiestie to comfort me thereunto, with the gain or good of any one soul, by this which
is

The conclusion of this whole booke.

B

As may appeare in my preface, to the reader.

B

**Which was: for that either time, or health, or liberie did not permit. Phil. 2.*

*The conclusion.**The second part.*

is alredie done: that is, if I shall conceiue or hope, that any one soule, so deereely purchased by the precious bloud of the sonne of God, shalbe mooued to resolution by any thing that is saide: that is, shalbe reclaymed from the bondage of sinne, and restored to the seruice of our maker and redeemer: which is the only end of my writing, as his maiestie best knoweth,

29 And surely (gentle Reader) though I must confesse that much more might be saide for this point of resolution, than is heere touched by me, or than any man can well vtter in any competent kinde of booke or volume: yet am I of opinion, that eyther these reasons heere alleadged are sufficient, or else nothing will suffice, for the conquering of our obstinacie, and beating downe of our rebellious disobedience in this point. Heere thou maiest see the principall argumentes inducing thee to the seruice of God, and detestation of vice. Heere thou mayest see the cause and ende why thou wast created: the occasion of thy comming hyther: the thinges required at thy handes in particular: the account that will be demaunded of thee: his goodnesse towards thee: his watchfulnesse ouer thee: his desire to winne thee: his rewarde if thou doe well: his infinite punishment, if thou do euyll: his callinges: his baies: his allurementes to saue thee. And on the contrarie part, heere are discouered vnto thee the vanities and deceites of those impedimentes, hinderances, excuses, which any waye might let, staye, or discourage thy resolution: the feigned difficulties of vertuous life are remooued: the

*The effecte
of that
which hath
beene saide
in this booke*

*In the first
part.*

*In the second
part.*

the conceited feares of Gods seruice are taken away, the alluring flatteries of worldly vanities are opened: the foolish presumpti- on vpon Gods mercy: the danger of delaye: the dissimulation of sloth: the desperate pe- rill of carelesse and stonie heartes are declar- ed . What then wilt thou desire more to moue thee ? What further argument wilt thou expect to drawe thee from vice and wickednesse, then all this is?

30 If all this stir thee not, what will stir thee (gentle Reader) if when thou hast read this, thou lay downe thy booke agayne, and walke on thy carelesse life as quietly as before : what hope (I beseech thee) maye there be conceyued of thy saluation ? Wilt thou goe to heauen, liuing as thou doest? It is impossible. As soone thou maiest driue God out of heauen, as get thither thy selfe in this kinde of life. What then? wilt thou forgoe heauen, and yet escape hell too? This is lesse possible, whatsoeuer the Athiestes of this world do perswade thee. Wilt thou deferre the matter, and thinke of it hereaf- ter? I haue tolde thee mine opinion hereof before. Thou shalt neuer haue more abili- tie to doe it than now, and (it may be) ne- uer halfe so much agayne . If thou refuse it now: I may greatly feare, that thou wilt be refused hereafter thy selfe . There is no way then so good (deare brother) as to doe it presently while it is offered. Breake from that Tyrant which deteineth thee in serui- tude: shake off his chaynes, cutte asunder his bonds: runne violently to Christ: which standeth readie to imbrace thee, with hys armes open on the crosse. Make ioyfull all

the

Lac. 13.

*The conclusion.**The second part.*

*A notable
saying of
S. Ierome.*

the Angels and court of heauen with thy conuersion, strike once the stroke with God agayne: make a manly resolution: say with olde couragious souldier of Iesus Christe, S. Ierome: if my father stode weeping on his knees before me, and my mother hanging on my necke behinde me: and all my brethren, sisters, children, kinsfolkes howling on euerie side to retayne mee in sinfull life with them: I would sling off my mother to the ground: despise all my kinrede: runne ouer my father, and treade him vnder my feete, therby to runne to Christ when he calleth me.

Lut. 15.

31 Oh that we had such heartes as this seruauant of God hadde: such courage, suche manhood, such seruient loue to our maister. Who would lie one day in such slauerie as we doe? Who would eate huskes with the prodigall soone among Swine, seeing hee may returne home, and be so honorably receiued and intertayned by his olde father: haue so good cheere: and banqueting: and heare so great melodie; ioye, and triumph for his returne: I say no more heerein (deare Brother) than thou art assured of, by the woorde and promise of Gods owne mouth, from which can proceede neither falshood nor deceite. Returne then, I beseech thee: lay hande fast on his promise, who will not faile: runne to him: now he calleth, whiles thou haste time: and esteeme not all this worlde worth a strawe in respect of this one act; for so shalt thou be a most happie, and thrise happie man, and shalt bleste hereafter the houre and moment that euer thou madest this blessed resolution: and I for my
part

part (I truste) shall not be voide of some portion of thy felicitie. At leastwise I doubt not, but thy holy conuersion shall treat for me with our common father who is the God of mercies, for remission of my many finnes, and that I may serue, and honour him togeether with thee, al the dayes of my life: which ought to be both our petitions: and therefore in both our names,

I beseech his diuine maiestie to
grant it to vs, for euer
and euer, Amen.

*The end of this booke of
Resolution*

A. TABLE DECLARING thode of the Treat

First, on our partes it
is declared, that if we
shuld turne vnto them

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In the for-
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Then, on their parts
it is declared likewise,
that if they shuld iome
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importance:

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cause likewise: whi

OF THE EFFECT AND ME- reafise following

the benefite that we fhould get thereby, would be very little. Section. 1.

the inconueni- { Firft, in matters concerning Religion. Sect. 2.

ce very great

{ Then concerning our ciuill estate. Sect. 3.

the benefis that

ry fhould get

erby wer great

{ Firft in matters of Religion. Sect. 4,

{ Then as touching our ciuill estate. Sect. 5

{ Firft, it is declared what they are. Sect. 6.

the inconueni-

ces very small

erning whick,

{ Then, of how few, and in them all generally

{ imporiace, they are. Sect. 7.

{ which is declared. Then more fpecially in the

{ doctrine of iuftification

{ Sect. 8.

heifly { One, that proceedeth from regarde of their credite, which

per- { fo they thinke fhould be ouerthrowen. Sect. 9.

fo { The other arifeth from their bodily punifhment: wherein

{ they thinke we deale hardly with them. Sect. 10.

th fomerwhat refpect their

ewhich is, that our tran-

{ Firft, there is a breife recitall of thofe

{ points of doctrine, for which we are

{ charged to haue translated fo corruptly

{ Sect. 11.

principall
partes.

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force with many, and
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those that stay vpon
conscience in deede:
which is, that if they
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they feare that ther-
by they should depart
from the Church. Cō-
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of the holy scriptures are now
(iudgement) founde to be so far
truth of the text, that it seemeth
, that we haue not the worde of
ong vs, to direct vs in this our
on, as heretofore it was thought
bad. Concerning which

Then is de-
clared how it
maye very ea-
sily appeare,
that the mat-
ter is not so-
great as they
pretend.

First, by consideration
of certaine generall
pointes to them al be-
longing. Sect. 12.

When by a more spe-
ciall treatise of euery
one apart by it selfe.
Sect. 13.

First, the hardnes
of the matter is
vnfolded. Which
is done by shewing.

First, how they are de-
ceiued: which is, for
that they do not right-
ly conceiue,

Thē, how the error may
be amended: which is, by
right vnderstanding.

Either what the church
is, Sect. 14.

Or what it is to depart
from it. Sect. 15.

What the Church is.

Sect. 16.

What it is to depart
from the same. Sect. 17.

Then the resolution thereof is gathered: which is, that of departing
altogether from the Church, there ought to be at all no question among
vs, but onely who are that true members of that church that we all are
of. In which point, so long as the question is but betwixt vs and them,
the aduantage is wholly and onely ours. Sect. 18.